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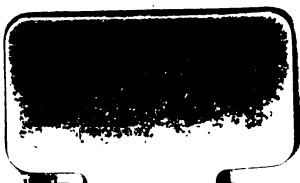
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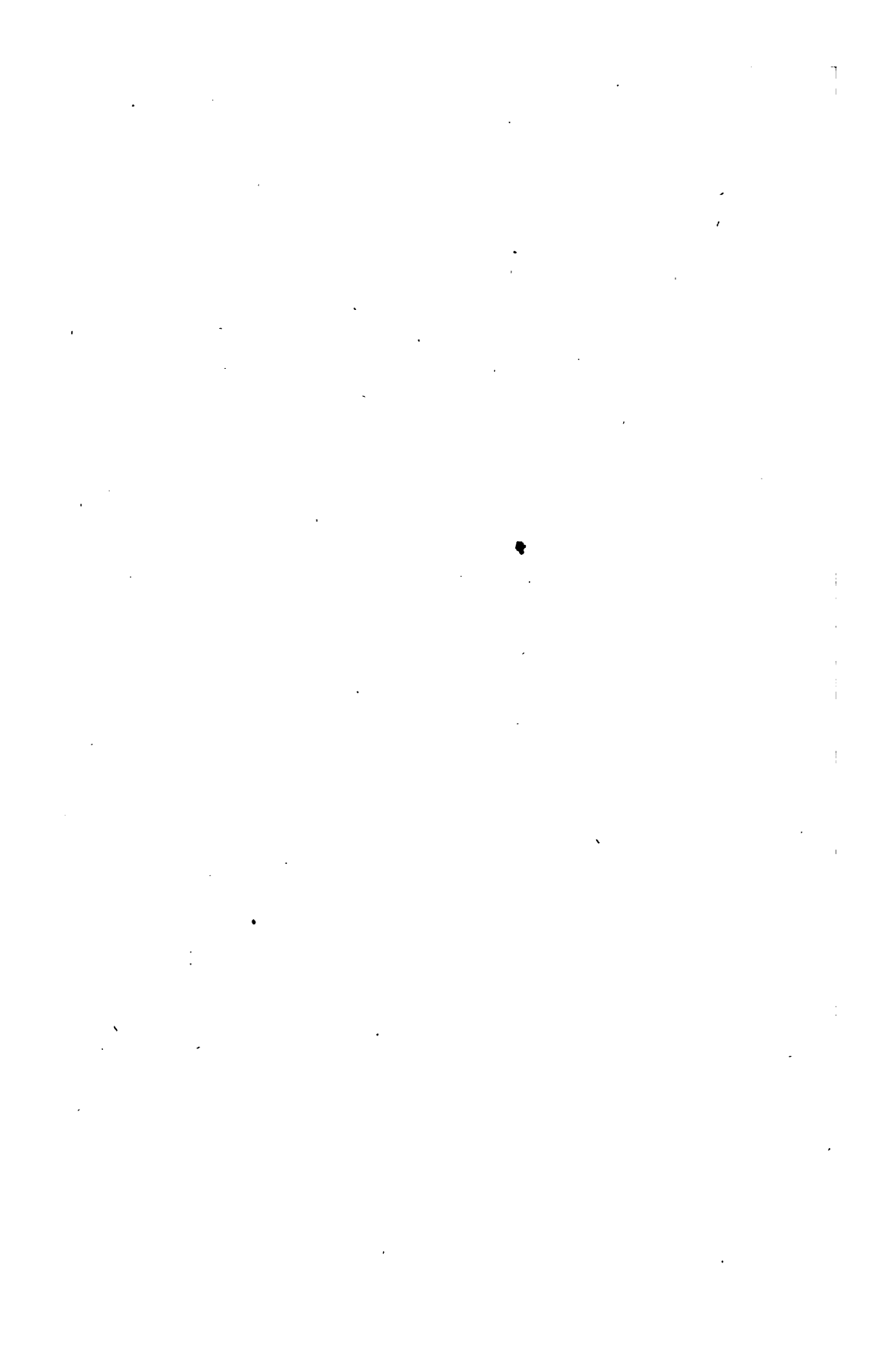


in the Latter Day.



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ROME'S FATE

In the Latter Day,

AMONG THE NATIONS AND THEIR WARS:

BEING AN EXPOSITION OF THE APOCALYPSE OF

ST. JOHN THE DIVINE,

FOUND IN THE ORIGINAL TEXT.

With a Glossary.

ILLUSTRATED WITH WOOD ENGRAVINGS, FROM THE ORIGINAL DESIGNS OF
THE AUTHOR, BY SERGEANT, MORRIS, AND CLINT.

BY

E. J. ONION.

*"Fire and hail, snow and vapours,
Stormy wind fulfilling His word."*

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that Man of Sin be REVEALED, the Son of Perdition, who opposeth and exalteth himself above all that is called God or that is worshipped, so that he as God sitteth in the temple of God, showing himself that he is God."—ST. PAUL.

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NOTICE.

THIS work, though it has been recently revised for the present publication, was written, and the plates were engraved, in the year 1856; but circumstances, over which the Author has had no control, have prevented him from publishing it until the present period.

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INTRODUCTION.

IN treating a subject of so much importance to mankind in general as the real meaning of the Scriptures, it behoves all men to be careful lest by falling into hacknied thoughts they perpetuate error. Equally great is his responsibility who wrongly interprets the Word of God, left as a guide to countless generations. Feeling these truths, I entreat my readers to do me the justice to believe, that in the exposition of the sacred text I claim no merit except that of the translator of the figurative language in which precepts, judgments, wars, plagues, revolutions, and calamities are hidden. As this task is one of great difficulty, and as I believe I am the only one who has attempted to extract the *key* out of the *lock* of the sacred *chest*, I think myself entitled to ask at the hands of critics and sceptics a little indulgence.

The narrative of the early ages of the world contained in the Holy Scriptures abounds with historical and biographical anecdotes of judges, lawgivers, priests, prophets, and kings, who seem to have borne the charge of the people of God (the Jewish nation) direct from Jehovah Himself.

Moses, after the earlier patriarchs, on the emancipation of the Jews from (Men Phthah) Pharaoh, led them through the Red Sea by a long pilgrimage towards the Holy Land; but not until God had shown His power

on the kingdom of this prince by turning the rod of the patriarch into a serpent, the river into blood, sending the plagues of frogs, flies, hail, and locusts; and causing the deaths of the first-born of the land, and the final discomfiture of the pursuing host of the king. Afterwards, when Moses complained of the burden of government, seventy "elders" assisted him to rule; and, after his disappearance, Joshua led them into Palestine—the promised land—where Saul, and subsequently David, were chosen kings. A series of monarchs followed with high priests; (Isaiah) foretold, in the reign of the wicked Ahaz, "*Behold, a virgin shall conceive, and bear a Son, and shall call His name Immanuel.* Butter and honey shall He eat, that He may know to refuse the evil and choose the good. For before the Child shall know to refuse the evil and choose the good, the land† that thou abhorrest shall be forsaken by both her kings.*"‡

The Israelites early adopted idolatry, for we read that *Rachel* stole her father's images; they also, under the rule of Moses, set up and adored the golden calf; they worshipped "*Baal*" and "*Dagon*" with the Philistines, adopted the rites of *Assarac* from the *Assyrians*, until, in the perversity of successive generations of evil doers, the God of mercy turned His face from a rebellious people, and gradually withdrew the light of His countenance from them.

His judgments were executed upon them in wars and captivity, battles, sieges, and other great public calamities, until in His anger He cut off ten tribes out of the twelve, and separated them into two kingdoms, *Israel*

* He shall endure good and evil, caresses and reproaches.

† The Lord was said to hate Israel and Judah for their iniquities.

‡ Before Christ returned from Egypt, Herod the *last king* had died.





Christ, who comes "Conquering and to Conquer."

and *Judah*. Each had its line of monarchs, until in process of time they fell under the conquering sword of Rome, and the whole of the land was absorbed into that empire as a *province* or *tributary kingdom*. The ten tribes were *lost*, and the last who bore the title of a tributary king of Judah was "Herod," or, as the Romans called him, Herodias. This monarch had a son, who after his death (which was subsequent to the birth of Christ) succeeded him as tetrarch or governor, the Romans depriving the son of the father's *title*. It was foretold of him (Herod II.), "*The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until SHILOH come, and unto Him shall the gathering of the people be.*"* When it was announced to Herod that Shiloh, or the Saviour, was born, and the long-expected prophecy was fulfilled, he ordered the slaughter of all the male children of the Jewish province, in the hope that He who was to bring the glad tidings of salvation would fall amongst them; this was prevented by the flight of Joseph and Mary into Egypt. Christ was called the last of the prophets; His coming was to be the closing of the Jewish dispensation, the abrogation of their name, privileges, nationality, and monarchy; and the revelation of His Word by the last of His disciples, after His resurrection and ascension, was, we apprehend, designed to stand in the place of the constant succession of prophets who had been withdrawn.

When Christ came, He came to the Jews:—the wind and sea obeyed His voice, and He performed many miracles of astounding character. The raising of Lazarus and the widow's son; the feeding of 5000 people on five

A king shall remain to Judah and a high priest.

loaves and two small fishes ; the converting of water into wine, and the stilling the storm off Tiberias, all proclaimed the power delegated to Him from the Father over all things.

The advent of Christ the Son of God was the withdrawal of the sceptre from Judah (David's tribe), as Christ through Joseph (His reputed father) was born of the line of David. After Herod the king's death, and the appointment of his son without the title, nothing interfered with the idea of Christ being the titular King of the Jews, especially on the appointment of Achelaus or Pontius Pilate.

David the inspired Psalmist sang—

“ Fire and hail, snow and vapours,
Stormy wind, fulfilling His word.”

Shiloh himself, after a pilgrimage of thirty years about the cities of the Jewish province, finished His mission in an agony on the cross (the usual malefactor's death), degraded by the companionship of two thieves, by desire or entreaty of the Jewish people themselves, *not* by the judgment of their Roman governor, Pontius Pilate, who said he “washed his hands of the blood of this just man.” A comet preceded His death.

His death took place in the midst of a terrific storm of *wind*, *hail*, and *rain*, an eclipse of the sun at mid-day, an earthquake also at the same moment, which rent asunder the veil or screen of the Holy of Holies in the Temple, which had been rebuilt from that of Solomon, king of Israel.

In drawing attention to what history (be it profane or not) relates as examples of the fulfilment of the inspired writings of John, the last of the apostles of Christ, we do not think we are at all approaching the superstitious

imaginings of fanaticism, if we assert that the harmony, beauty, utility, simplicity, and inexplicable mystery that combine in all the wonders of creation proclaim the unbounded benevolence of our God; while plague, pestilence, famine and the sword, storms by sea and land, earthquakes and waterspouts, eruptions and revolutions, announce His displeasure to the sons of men.

Seven has always been the holy number. God made this world and all it contained in six days, and rested on the seventh; hence everything was regulated upon this data. The seventh year was a year of grace, or rest, by the ordinance of Moses. In the 25th chapter of Leviticus, 8th verse, the age of man is thus counted:—"And thou shalt number seven sabbaths of years unto thee, seven times seven years." Seven dominions were promised the earth,* and seven years of famine.

In the mystical book (the subject of this book), this number is strictly adhered to; we have seven primitive churches, seven seals, and seven trumpets. In giving the present exposition it is but right to observe, that like as the Rosetta stone gave the key to the Phonetic, so the words "*waters are nations*,"—and also the words of the 15th verse of the 17th chapter, "The woman which thou sawest where the w * * * e sitteth, are *peoples*, and *multitudes*, and *nations*, and *tongues*,"—gave the clue to this interpretation. It was evident the phrase "*woman*" meant "*church*;" while the grosser expression of that which has displaced the *woman*, or real *church*, was a glaring, *flaunting jade*, *tricked* out in borrowed *plumes*, smeared with all the hues of heaven (religion), a pre-

* These were—1, Egyptian; 2, Assyrian; 3, Persian; 4, Carthaginian; 5, Greek; 6, Roman; 7, Christ's dominion over all the earth.

tender, a boaster, a blasphemer, a demoraliser, a liar. The text is descriptive of, and *identifies* the place where this monstrosity exists. The verse says, where she sitteth "are peoples, multitudes, and nations, and tongues." Where, if not to *Rome*, in the time of Domitian Cæsar the metropolis of the world, could this apply? The citizens, together with the legions quartered in the city, were composed of every nation of the known world, and spoke every variety of tongue.

Out of these small materials I have made a glossary, which is added to the book, to enable any one who may question my deductions, or find the prophecy incorrectly rendered—by no means an improbable circumstance—to ascertain the more correct and precise meaning of the passage.

THE AUTHOR.

ROME'S FATE IN THE LATTER DAY,

AS PREDICTED IN THE TEXT OF

The Revelation of St. John the Divine,

WITH REFERENCES TO

DANIEL, JEREMIAH, ISAIAH, &c.

CHAPTER I.

REVELATION CONCERNING THE SEVEN CHURCHES OF ASIA.

In the first chapter, John the apostle announces his mission from Jesus to the seven primitive churches, and that being in the spirit (or dreamy) on the Lord's day he heard a voice, and turning to behold who spoke with him, he saw seven candlesticks (seven churches), and in their midst one like the Son of Man, clothed with a garment down to the foot, and girt around or about with a golden girdle, meaning Christ, who ordered him to leave this Revelation as a legacy to the faithful followers of His Word.

CHAP. I.
Verse 1.

He is described somewhat like Daniel's Ancient of Days, his hair being white, his eyes like fire, his feet like fine brass,* glowing as a furnace, his *voice* like that of many nations,† in his hand the angels (or ministers) of

* Equivalent to gold, in value, in ancient times.

† His Word shall be translated into every tongue.

CHAP. I. the seven churches, and out of his mouth his Word, as sharp as a two-edged sword, going against the follies and crimes of mankind.

From history we glean that Domitian, at the head of the idolatrous inhabitants of Rome, persecuted the Christians, and that John was banished, for the crime of being a follower of the Saviour, to the Isle of Patmos, which was the penal settlement of the State.

This island is entitled to some consideration at the hands of Christians, as the birth-place of this Divine Record of the events that were to work out the great design of Jehovah. The arts of painting and music, also, are said to have been invented in the same island; though this must be doubted, seeing that the Egyptians had both arts, and arrived at some perfection in them, in a very early age.

“Patmos is a small rocky island, most probably of volcanic origin; it is one of a group called Sporades, in the Ægean Sea, about thirty miles from the western coast of Asia Minor.”*

The island does not exceed fifteen miles in circumference, and is nothing but a continuous rock, mountainous and barren. On account of its stern, desolate, and rugged character, and its high and rocky coast, it was chosen by the Roman emperors as a place of extradition and confinement of criminal prisoners; and here, accordingly, the Apostle John was banished by the Emperor Domitian, for the testimony of Christ, about the year 95 or 96. Here he saw the glorious vision of his risen Lord; from this solitary rock he sent the

* Much of these historical descriptions are from “Bible Lands,” and other sources.

epistles to the seven churches, then in full vigour; and CHAP. I.
here the whole History of the Church, amid the entanglements of the world, were divinely revealed to him.

It is a curious fact, that about the year 1100, during the reign of the Greek emperor "*Alexius Comnenus*," the abbot of Latros, a Romanist monastery in Asia Minor, being persecuted by the Turks, took refuge in Patmos, and founded a monastery which still exists on the top of one of the highest hills in the island.

By degrees, a few inhabitants settled round the well-defended walls of the convent, and for a time the island acquired a considerable trade. It was afterwards converted into a maritime station by the Venetians, in their war with Candia. "This ephemeral prosperity has, however, vanished," says a modern chronicler, "and it is now called Patino and Palmosa."

Not a minaret is to be seen in Patmos. About midway down the mountain, to the right of the town, there is a natural grotto in the rock, which is supposed to be the place where St. John wrote the Revelations, and with their usual discretion the Turks have built a small mosque over it.

There is also a small college here, so that the spot from which the Divine Records have proceeded still sends forth a light to illumine the world. The plague has never been known in the island.

CHAPTER II.

REVELATION CONCERNING THE SEVEN CHURCHES OF ASIA
CONTINUED.

CHAP. II. EPHESUS, the city to which the first of our Lord's
Verse 1. messages is addressed, was the capital of Ionia, a province on the western coast of Asia Minor.

The origin of this city is traceable to the times of Lysimachus, one of the successors of Alexander the Great, and attained its highest grandeur under the Romans, who made it the capital of Asia.

As every city had its tutelary *deity*, so Ephesus was dedicated to Diana, the heathen goddess of the Moon, whose splendid temple was built in the city, and was once one of the wonders of the ancient world.

We learn from St. Paul's letter to this church, that those that were *dead* in sin were *quickened* by Christ's Spirit; those who were *afar* off from God, were made *nigh* by His blood; those who had been the servants of Satan became the servants of the living God, and fellow-citizens with the saints.

Verse 5. In our Lord's message to the Ephesian church, His praises of their faith and patience, and the ardour of their first love, are mingled with these words of solemn warning:—

“Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick (church) out of his place, except thou repent.”

The warning was a prophecy, and has been fulfilled; the light shines no more in *Ephesus*.

On a wide, solitary, and uncultivated plain the modern CHAP. II. traveller may see the ruins of Ephesus,—shattered walls, broken pillars, dislocated architraves, and fragments of marble.

In the first century, three churches were built here, and dedicated to St. Paul, St. Mark, and St. John. The city itself is now noted only for the magnitude of the ruins of edifices full of evidences of greatness. It is called, by the Turks who possess it, by a name that signifies the Temple of the Moon.

The church of St. Paul is quite destroyed, the ruins of St. Mark only remain, while the only one left is that of St. John, which has been converted into a mosque, and thus saved from destruction; while the whole of the inhabitants are about forty or fifty families of Turks, the chief of whom follow the occupation of herdsmen, or cattle drovers, with not one Christian amongst them—it was here that St. John himself taught.

The soil appears rich, but the vegetation is rank and burnt up—the garden has become a lonely desert. “The population,” says Dr. Chandler, “consists of a few Greek peasants, living in extreme wretchedness, poverty, dependence, and insensibility.” “Even the sea,” says Dr. Kitto, “has retired from the scene of desolation, and a pestilential marsh, poisoning the air with a sickly miasma, has succeeded to its once famous harbour, the emporium of Asiatic commerce.”

Smyrna, now called Ismer or Izmir by the Turks, Verse 8. is the second of the Apocalyptic churches; it is a very ancient city, and is situated about forty miles north of Ephesus, on the little river Meles, near the head of the Gulf of Smyrna, which sets inland for about thirty-five or forty miles, and forms a very fine harbour for the port.

CHAP. II. Smyrna was one of the cities which claimed the honour of being the birth-place of Homer—

“Three cities claimed great Homer dead,
Through which the living Homer begged his bread.”

The inhabitants raised a temple to the poet, to whom they paid Divine honours. Several centuries before the time of Alexander the Great, Smyrna was destroyed by the Lydians, and for centuries it lay waste; but at length it was rebuilt by one of the successors of Alexander, and reached its highest degree of splendour in the time of the first Roman emperors. It was then one of the three capital cities of Asia, beautifully situated on the declivity of a range of hills facing the bay, while the heights were crowned with marble temples and towers; it was called the “lovely,” the crown of Ionia, “the ornament of Asia.”

In this rich and beautiful city not many wise or noble appear to have been called, as in our Lord’s epistle the Christians are addressed as suffering and struggling with poverty, yet even in their deep poverty they were rich in the possession of a treasure more precious than gold and silver. It is very remarkable that there is not a word of reproof in the epistle to the church of Smyrna and its minister. Trials are foretold, and suffering for the truth, as is the lot of all men, for “whom the Lord loveth He chasteneth;” but there is no threat of removing the candlestick or church, as in the epistle to the Ephesians; there is only an exhortation to be faithful unto death, and a promise of the crown of life.

The trials prophesied came upon Smyrna. It was during a time of severe persecution that the venerable Polycarp, the disciple of St. John, suffered martyrdom

in extreme old age. It is supposed that he was the angel or presiding minister of the church to whom the epistle was addressed; "he was indeed faithful unto death." His noble answer to those who tempted him to deny Christ is well known—" *Fourscore years and six have I served Him, and He hath never wronged me at all; how, then, can I blaspheme my King and Saviour?*" The place where he suffered, and his tomb, are still pointed out, and much revered by the Christians in Smyrna.

Though Smyrna has fallen from its former splendour, it is still in a far better condition than the other churches. The Turks have fifteen mosques here, and the Jews seven synagogues; yet still the Christian religion flourishes in some degree, for there are many professing Christians who enjoy religious tolerance. They are more numerous, and in a better condition than in the other six churches, as if the promise was still good to Smyrna, "fear none of these things," &c.

"It is a better-built city than Constantinople," says Dr. Kitto, "and few places in the Turkish dominions have so large a population in proportion to its size; it contains about 130,000 inhabitants." Thus it is seen that Christianity has continued in Smyrna ever since the time of the apostles; the light has been dim, and partially obscured, but never wholly removed. The Moslems call it "*Giaour Izmir*," or infidel Smyrna.

Smyrna has enjoyed, for nearly two thousand years, the vigour of life among cities, and is even now a place of great importance amidst every change. In the deadly grasp of the idle Turk it has preserved its blooming prosperity, and even in our day it was chosen as the hospital city during the late Russian war. The

CHAP. II. modern city stands at the foot of a range of mountains, and is protected by the "Acropolis of Mount Pagus," which rises to a great height by a bold ascent to the north of the city, and is surmounted by a frowning castle, now dilapidated. It has an active trade with the interior by means of caravans of camels, and the shipping of many nations float in the shadow of its harbour. "Its prosperity," says Dr. Kitto, "is rather on the increase than the decline."

Some American missionaries have recently settled there, and formed a church, and we may hope that the light so long glimmering and still preserved may yet shine again in Smyrna, in all its pristine purity and brightness. We might add, that the ten years of tribulation spoken of in the text to the church of this city, was the persecution of the early disciples of the Word by Diocletian, in A.D. 301, and which ended on the publication of the edict of Galerius, in 311; the former monarch commenced persecuting Christians in the year 284, and began with the slaughter of 17,000 within thirty days. In Egypt alone, 144,000 were put to death.

Verse 12. The bishop of the church at Pergamos is next addressed, and told that Christ is also aware of his works in the city where *Satan's seat* is.

This city was formerly the metropolis of Mysia, the seat of the Attalian kings, celebrated for their gross and voluptuous idolatry; therefore in the vision it is called Satan's seat. It was situated about twenty miles from the sea, at the base and on the declivity of two high and steep mountains, in an extensive valley of great beauty and fertility, watered by the river Caicus.

The origin of Pergamos is unknown; about two

centuries before the Christian era it became the residence of the kings of the family of Attalus, celebrated for their love of literature and the arts. CHAP. II.

King Eumenes II. greatly enlarged and beautified the library, which consisted of about 200,000 volumes. It has been said that Ptolemy, king of Egypt, was so jealous of this library, that he prohibited the exportation from Egypt of the papyrus reed, the bark of which was used as the material to write on. Others say that the papyrus had not then been brought to Greece. However that may be, the result was that to supply the want of material to write on, an improved method of preparing skins was invented in Pergamos, and these skins were called *pergamena*, or parchment.

The last king of Pergamos left all his possessions to the Roman Senate and people, or they forged a document to that effect—it is uncertain which. They, however, took possession of his kingdom and all his treasures; and the magnificent and valuable library was given by Mark Antony to the beautiful and frail Cleopatra, queen of Egypt, and it was consequently removed to Alexandria.

Under the Romans, Pergamos still continued one of the capital cities of Asia. Its tutelary deity was Esculapius, the God of Medicine, who was worshipped under the form of a living serpent, which was fed and carefully tended in the magnificent temple erected for the purpose. So peculiarly was the city devoted to this serpent worship, that a representation of that reptile is to be seen on all the coins of the city. This serpent worship is no doubt alluded to in the words of the text, "I know where thou dwellest, even where Satan's seat is," as Satan is often mentioned in Holy Writ as

CHAP. II. a serpent. Yet, even here, amidst trial and persecution, there was a faithful church, and martyrs faithful until death.

This city, in 1820, was wholly inhabited by Turks, there being at that time not more than twelve or fifteen Christian families there, who lived in the most abject and sordid servitude; its principal churches are turned into mosques, and profaned with the blasphemies of the false prophet.

Thus the Lord did fight against Pergamos with the sword of His Mouth (His Word); "words were softer than oil," "yet were they very swords," says the Psalmist; thus were they blasted by the withdrawal of His Word from them.

Verse 17. The Lord promised *him* that overcame evil in the seat of the serpent Satan, or resisted the idolatry of the State, that he should eat of the *hidden manna*; that is, that there should be always support in secret for the faithful servants of God, and those who choose to defy the power of Satan; and to him will Christ, his Master, give a white stone, or assurance of acquittal from the sin of sitting in the seat of sinners, or dwelling in the city devoted to the worship of the idolatrous beast, Satan.

The new name of "Christian" was a reward for the purity of fame promised; it was to be for ever an honourable distinction, as it is now—if honours are conferred in our own day, a new name is given: a man feels himself insulted if denied the title of *Christian*, though by his belief he *denies Christ*.

All names or surnames were amongst the ancients, as amongst the moderns, a sign of honour. The kings of Egypt took the name of *Pharaoh* and *Ptolemy*; the

emperors of Rome took those of *Cæsar* and *Augustus*; CHAP. II. the modern as well as the ancient Pope follows the *empire* in the adoption of a name differing from his own, as *Benedict, Innocent, Clement, Pius, &c.*

Modern Pergamos, now called Bergamo, is a Turkish town, and at first sight chiefly remarkable for its tall minarets and taller cypresses; the ruins of a rugged castle crown the brow of the old Acropolis; and numerous storks flap their white wings over running brooks, tall trees, and ruined towers.

On a nearer approach, the town is seen to consist of magnificent ruins, mingled with wooden hovels, "like vast fortresses amidst barracks of wood," says a modern traveller.

The population is now estimated at about 14,000, of whom about 3,000 are Greeks, 300 Armenians, and the rest Turks.

The Christians are very few, and have been constantly persecuted. Only one mean edifice now echoes the name of Christ, and the aspiring hymn of praise is uttered in tones subdued or whispered, for fear of offending the fanatic Turks.

Thyatira was a city on the northern border of the Verse 18. province of Lydia. It is situated on an extensive plain, eighteen miles in breadth, near the head waters of the northern branch of the river Hermus; into which flows the brook Pactolus, once famed in classic story for its golden sands.

Thyatira is an ancient city, between fifty and sixty miles north-east from Smyrna, between forty and fifty south-east from Pergamos, and about twenty-seven from Sardis, and was formerly known by the names of Pelopia and Euchippa. It is said by Strabo to have been a

CHAP. II. Macedonian colony, and the Roman road from Pergamos to Sardis passed through it. Thyatira, like Ephesus, was devoted to the worship of Diana ; it was celebrated for the skill of the inhabitants in dyeing cloth, and it even now maintains, in some degree, its reputation for this species of manufacture.

Lydia, who was converted by the Apostle Paul at Philippi, was a native of this city, and in the Scripture she is called "a seller of purple." (Acts xvi. 14, 15, 40.)

The word purple was applied by the ancients to all the various hues between scarlet, crimson, and purple ; in fact, every dark tint between red and blue which was obtained from the juices of shell-fish.

Tyre was also famous for this peculiarly beautiful dye ; the shell-fish yielding it is still found in the Mediterranean, but it is less valued now than in ancient times, as other dyes more brilliant have been discovered in a fly called cochineal.

Thyatira is now called by the Turks "Ak-Hissar," or the "White Castle." At a distance it appears buried in lofty cypresses and maples, from among which are seen rising the domes and minarets of mosques and dwelling-houses, of which there are about two thousand, besides small huts. Of the houses, about 300 are inhabited by Greeks, and 30 by Armenians, and the rest by Turks, so that the proportion of professing Christians is very small in comparison.

An amphitheatre of hills rises at the distance of a few miles from the town, from which flow abundant streams of water, rendering the plain fertile.

Vegetation is luxuriant, and one traveller mentions having seen the white rose-tree growing wild in such abundance as to scent the air with its delicious perfume.

Thyatira carries on a trade with Smyrna. There are CHAP. II. fewer ruins to be seen in Thyatira than in most of the other churches. Dr. Smith observed some ruined pillars which he thought had been once a market-place, but he could not find the ruins of any church. He was told, however, by the Turks, that there were great buildings of stone under ground, which might be supposed to have been the foundations of the great buildings of the ancient city.

There are two professedly Christian churches in the town, one Greek and the other Armenian, but they are described as in a miserable state.

The bishop of this city is told in our text that Christ Verse 19. knew all things; and though he kept the outward show of virtue, yet were there a few things against him. He had suffered the woman Jezebel* to call herself a disciple, and under pretence of preaching and teaching, to lead the flock astray under his charge, therefore she should be cast into a bed (repose).

At present there is only one ancient edifice standing in the space where the city stood; the rest, even the churches, are so utterly destroyed, that not a vestige of them is to be found; so unequivocally has Divine retribution fallen on this church!

* Some lady of rank, who was like some of the false teachers of the present day.

CHAPTER III.

REVELATION CONCERNING THE SEVEN CHURCHES OF ASIA
CONTINUED.

CHAP. III. SARDIS, the fifth of the Apocalyptic churches, stood
Verse 1. about thirty miles south-east from Thyatira, and more than fifty south-east from Smyrna. Built at the foot of the lofty mount Timolus, in a lovely valley watered by the Hermes and its tributary the Pactolus, the situation of Sardis was one of incomparable beauty; and as might be imagined, innumerable battles were fought to obtain possession of this noble city, so coveted for its riches and its magnificence.

Sardis is a very ancient city, and the name of its founder is unknown. At the time of the destruction of the great Assyrian empire, Sardis was the capital of Lydia, and its king was the celebrated Croesus, whose riches have been for ages proverbial, "*as rich as Croesus.*" Here he displayed to the philosophic Solon his countless treasures, and here, shortly after, those treasures became the spoil of his conqueror Cyrus, and he himself a prisoner in danger of death. Then, remembering *Solon's* wise words about the worthlessness and insecurity of earthly grandeur, he regretted his former pride and vain boasting, and, humbled in spirit and broken in fortune, history says he died wretched. It was more than 500 years before Christ that Sardis was taken by Cyrus, and the account of the treasures delivered up to the conqueror almost surpasses belief.

The date of the fall of Sardis forms an important era

in the world's history, as the conqueror immediately afterwards took Babylon, thus putting an end to the Assyrian empire, the first of the four great empires of the ancient world, the golden head of the image (idolatry). The lion with eagle's wings* (Dan. ii. 32, 37, 38; vii. 4,)—the second empire, that of the Medes and Persians, joined with the Assyrians, was thus raised to the dominion of the world. During the wars between the Persians and the Greeks, their successors in power, Sardis was more than once besieged, and once burnt to the ground. Rebuilt and once more flourishing, it finally surrendered to the Greeks; and, under Alexander the Great, the third of the idolatrous empires arose, received many privileges, and again became an important city of Lydia.

From Antiochus, the last king of Assyria, Sardis passed into the possession of the Romans (the fourth great empire), having surrendered to the two Scipios more than a century and a half before the advent of Christ.

Sardis was under the Roman dominion when Paul visited Asia Minor, and it was probably one of the churches of Asia in which he preached the glad tidings of the gospel (Acts xix. 10), though his visit is not recorded.

From what is addressed to the Bishop of Sardis, in the vision, religion was then in a declining state in the city.

The judgment threatened was slow, but sure. God is long-suffering and warns often before He strikes, and often gives time for repentance before the final ruin.

* These stood at the gates of the city; and now are at the British Museum.

CHAP. III. Sardis suffered much from earthquakes, and was once nearly destroyed, but was again rebuilt. It continued a flourishing city under the emperors, and at the close of the Byzantine dynasty it was the seat of a bishopric, and several councils were held there.

In the eleventh century it was seized by the Turks, who broke up, but did not inherit the empire of the world; and, two centuries later, it was nearly destroyed by Tamerlane.

Now it is a desolation; deep solitude reigns on the spot where once resounded the hubbub and din, the "business" and the bustle of the richest city of the ancient world.

The heathen goddess Cybele (Egyptian), the fabled mother of the gods, was worshipped in Sardis; and the pillars of the magnificent temple of white marble erected to her are now the most striking objects amid the universal ruin. In 1700, six of these noble columns were standing, but their barbarous owners have destroyed them—blown them up with gunpowder, cut them down and used them as common stone, till only two now remain to tell where the temple once stood.

The ruins of Sardis, now called Sart by the Turks, is thus described by a modern traveller:—"I saw," says he, "from afar, the lofty Acropolis fringed with crumbling ruins, and when I crossed a branch of the Golden Pactolus, which once flowed through the agora, or market-place, and when I stood there at eleven o'clock, the very hour at which in its ancient days the place would be crowded, I saw not a soul nor an object of any sort to remind me that this solitude had been a vast and splendid city, save here and there a patch of ruin, a dismantled wall, or a heap of brambles and brickwork mixed with

creeping weeds. Where palaces and temples had frowned, CHAP. III. and theatres and crowded habitations stood, a green and flowery carpet of smooth sward met the eye; and the tall and stately asphodel, or day-lily, gleamed in all its beauty where a marble column had appeared in other days. Save the breeze that sighed over the mountain and through the underwood, and the babbling ripple of the Pactolus, now an insignificant brook, sounds there were none, except the neighing of the traveller's horse, as he crushed the flowers and scented turf beneath his hoof." How true, then, that nothing remains of Sardis but a name. The present desolation of the city seems a fitting memorial of the state of its ancient church—"thou hast a *name* that thou *livest*, but art dead."

Philadelphia, the sixth of the Apocalyptic churches, Verse 7. stands about thirty miles south-east from the ruins of Sardis, and about eighty-eight miles from Smyrna. It is situated in the plain of Hermus, and about half-way between the river of that name and the termination of Mount Timolus. This was the second city in Lydia.

Its name was derived from its founder, King Attalus Philadelphus. About 133 years B.C. it passed, with the rest of the territory in which it stands, into the hands of the Romans. Our Lord's message to this church is much more encouraging than those to the other churches. It contains a promise to keep them in the hour of temptation which should come upon all the world, to try them that dwell upon the earth.

And accordingly we find that during the wars that desolated Asia Minor, after the Christian era, Philadelphia suffered comparatively little. The history of these times has been written by Gibbon, whose infidelity only tends to give weight to his evidence in favour of what he is

CHAP. III. trying to disbelieve. He is most unwillingly compelled to bear testimony to the fulfilment of prophecy. Infidel as he is, he is obliged as a truthful historian to state the fact; these are his words:—

“The captivity or ruin of the seven churches of Asia was consummated by the Ottomans, A.D. 1312; and the barbarous lords of Ionia and Lydia still trample on the monuments of classic and Christian antiquity. In the loss of Ephesus the Christians deplored the fall of the first angel, the extinction (or removal?) of the first candlestick of the Revelation. The desolation is complete. The circus and three stately theatres of Laodicea are now peopled with wolves and foxes.”

“The God of Mahomet is invoked in the mosques of Thyatira and Pergamos, and the populousness of Smyrna is supported by the foreign trade of the Franks and Armenians.”

“Philadelphia has been saved by prophecy or courage,” such, says Scott, “is the insidious language of this infidel writer, who sneers at the prophecy while he records its accomplishment.” At a distance from the sea, forgotten by the emperors, encompassed on all sides by the Turks, her valiant sons defended their religion and freedom above fourscore years, and at length capitulated with the proudest of the Ottomans.

Among the Greek colonies and churches of Asia, Philadelphia is still erect—a column in a scene of ruins! Dr. Kitto thus describes it—“It covers a considerable extent of ground, running up the slopes of four hills, or rather one with four flat summits. The country, as viewed from these hills, is extremely magnificent—gardens and vineyards lying at the back and sides of the town, and before it one of the most extensive and beau-

tiful plains of Asia. Across the summits of the hills CHAP. III.
behind the town, and the small valleys between them,
runs the town-wall, strengthened by circular and square
towers. There are still five Christian churches in the
town in which the service is read in old Greek, now;
alas! unintelligible to the inhabitants, who have lost
their ancient language, and their worship has degenerated
into a mummary, that makes many a Protestant traveller
wonder at beholding it.

Philadelphia is now called by the Turks "Allah
Sher, the city of God." "A curious coincidence," says
a modern writer; we say rather, "Read the promise and
behold its fulfilment, 'I will write upon him the name
of my God, and the name of the city of my God.'" A
single pillar of great antiquity may be seen marking the
spot. Dr. Kitto says, "One solitary pillar of high antiquity
has been often noticed as reminding beholders of the
remarkable words in the Apocalypse, 'Him that over-
cometh will I make a *pillar* in the temple of my God,
and he shall go no more out.'" We apprehend, with
due deference to him, that this passage is figurative, and
means to him who is faithful unto death will God give a
crown of glory.

As there were four places or cities named Laodicea Verse 14.
they are sometimes confused with each other; but the one
to which the message in the Apocalypse is addressed was
situated on the confines of Phrygia, and was a very con-
siderable city at the commencement of the Christian era.
Before that time it had been an unimportant place. Its
earlier name was Diospolis, but it was enlarged by
Antiochus II., king of Syria, and he then called it
Laodicea, in honour of his wife Laodice.

Laodicea is situated on the river Lycus, near its con-

CHAP. III. fluence with the Meander, a river which from its many turnings has become a generic term to winding streams in general.

The hills near this and the adjoining cities of Colosse and Hierapolis are of volcanic origin, and all three have suffered much from earthquakes. In the same spot, arising from these, there are still several hot springs, of different degrees of temperature; and the proximity of these must have made the comparison used in the epistle—lukewarm, neither hot nor cold—familiar to those to whom it was addressed.

More awful denunciations and threatenings were addressed by our Lord to Laodicea than to any other of the churches, and most fully have these been fulfilled.

Laodicea is wholly in ruins, utterly desolate; not a vestige of a Christian church, not a solitary follower of Christ, is to be found there. It is now called, by the Turks, Eski-hissar—the Old Castle. From its ruins it appears to have been situated on six or seven hills, taking up a large extent of ground. It is watered by three streams, the two smaller of which, the Asopus and the Capius, both flow into the Lycus.

Amongst the ruins are—a long line of arches, the remains of an aqueduct; two theatres, one of which might have contained 30,000 spectators; and an Odeon and a Circus of great extent. This appears to have been twelve years in building, and to have been the work of three successive emperors—Vespasian, Titus, and Trajan.

What an interesting memorial of these far distant times is presented by this ruined building! It was in the progress of construction when the temple of Jerusalem was destroyed. Perhaps in it were celebrated the triumphs

of Titus over Jerusalem; perhaps in this very enclosure CHAP. III.
the Christian martyrs were thrown to wild beasts, or
tortured to death, by order of Trajan; of this we know
nothing. All is silent and desolate now. The eye rests
on ruins, for miles abandoned to the owl and the fox, the
wolf and the jackall!

The scene is thus described by a recent traveller:—
“For centuries, we know not how many, it has been
a perfect mass of ruin, the name of Christianity is
forgotten!”

Laodicea is even more solitary than Ephesus, for the
latter has the prospect of a rolling sea, or a whitening
sail to enliven its decay, while the former sits in
widowed loneliness; its walls are grass-grown, its temples
desolate; its very name has perished! We prefer
hastening on to a farther delay in this melancholy spot,
where everything is tinged with the leaden hue of
despair and desolation; and where the very wind, that
swept so impetuously through the valley, now whispers
in long-drawn sighs, and hiccups o'er the hills and
through the caves, until it sounds like the fiendish laugh
of Mischief (leaning on the shoulder of Time) over the
annihilation of man, and his proudest aspirations. The
proudest monument of his intellect is a myth.

CHAPTER IV.

THE OPENING OF THE SEALS.

CHAP. IV. THE progress and fate of the church of Christ is made known in this more mystical part of the vision—"A door is opened for man."*

The successive openings of "heaven" (religion) prophesied in this chapter are the several wars of the period through which the Word is to spread.

The first trumpet is John the Baptist, who announces Christ, and afterwards baptizes him in Jordan.

First, a door is opened, which gave "St. John the Divine" a view of the spiritual church.

Christ is the door by which John, and all men, enter the spiritual church, and the sufferings and agony of our Lord is depicted in the trope; after which, religion is fully opened to *all men*, by the rejection of the Saviour by the Jews.

The Gospel, or Word of God, is sent to all the inhabitants of the world alike.

The remainder of this chapter consists of four great visions of events to occur. The Father is described by John as surrounded by jewel-like brightness; the rainbow is descriptive of His covenant with man. Sur-

* Christ says, "Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep," (that is, he that entereth into Christ becomes part of Christ's body corporate.) "I am the door; by me, if any man enter in, he shall be saved, and shall go in and out, and find pasture. Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."—John x. 1, 2, 9; Matt. vii. 14.

rounding God's seat of power are the twenty-four elders, CHAP. IV.
 the prophets and patriarchs of old, clothed in purity and
 crowned with glory. Out of the throne (Jerusalem)
 proceeded wars and revolutions, plague, pestilence, and
 famine. The seven lamps of fire are the primitive and
 imperfect churches against which were hurled the judg-
 ments we have shown in the first part of the book.

"Before the throne was a sea of glass,* like unto Verse 6.
 crystal." This is the people of the Jews. The sea of
 glass extends all over the earth. The Jews are scattered

* The prophecies of Moses, who wrote by the Spirit of God, carry out this image:—"I will make your cities waste, and bring your sanctuaries into desolation, and I will scatter you among the heathen, and will draw out a sword after you (persecute), and your land shall be desolate; and thou shalt become an astonishment, a proverb, and a by-word among all the nations whither the Lord shall lead thee."—Lev. xxvi. 14, 15, 31, 33; Deut. xxviii. 37.

Jeremiah also predicted—"I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth; to be a *curse*, and an astonishment and a hissing, and a reproach among all the nations whither I have driven them: because they have not hearkened to my words, *saieth the Lord*, which I sent unto them by my servants the prophets, rising up early and sending them."—Jer. xxix. 18, 19.

The extent of their dispersion is as remarkable as the method of its accomplishment. Only *seventy years* after their rejection of Christ, and their own malediction, "His blood be on us and on our children," they were conveyed by the Roman army into all the provinces of the empire, where they remain to *this day*; indeed, there is not a kingdom upon the *face of the earth* in which they are not to be found, as *distinguishable* as if just carried away captive.

In England, France, Spain, Italy, Poland, Turkey, Germany, and Holland, Russia, Persia, China, and India east and west of the Ganges, they are found; they frequently tread the Siberian deserts, or the burning sands of Egypt, or the desolation of Palestine. From one end of the earth unto the other, the Jews, and the Jews only, have been dispersed among all nations, and are they not also, with all their wealth or respectability, a by-word—"Rich as a Jew," "*to be Jewed*," "a beard like a Jew," &c., &c. They are thus immovable as a sea of glass; they *reflect* in the face of *heaven*; they are still a *nation*; they extend over the whole *earth*; their laws, also, are the *foundation* of the Christian dispensation; therefore do the disciples of Christ stand on this "*sea*" before the throne.

CHAP. IV. among every nation. That material (glass) would reflect heaven (*religion*), and this was planted amongst the Jews *first*. A sea of glass is immoveable,—so are the Jews.

In the midst of the throne, and round about it, were the four great and idolatrous empires of Assyria, Media, Greece, and Rome, full of eyes (God's) of heaven and in earth.*

The first beast was like a lion, the Assyrian lion; the second was like the Medes and Persians, a calf or cow was their emblem, which had a man's face; after the conquest of Cyrus,† Greece was represented by the figure of the great yet fabulous *Jupiter*; the fourth is the Roman eagle, with out-stretched wings.

The beasts have each six wings—that is, the offensive idolatry had an ordinance for every day; they were continually offensive to God. Yet now are they made to *do Him honour*, they rest not day or night, being made to praise God continuously; and the priests and prophets fall down in the midst of this chorus of praise and adore the Creator, casting their glory at His feet, saying, Thou, oh God! art worthy to be glorified over the idols of *wood* and *stone*; honour and power are Thine, for Thou hast created the world and all therein."

DANIEL, NOTE.—We read that Daniel also had a vision of the four beasts. "The Chap. vii. first was like a lion, and had eagle's wings," *Nineveh Lion*. "I beheld,"

* The four beasts mean the four *Idolatrous Empires*:—A.M. 2288, the first of these was *Egypt*, Rameses the lion; A.M. 3462, the second, Assyrian, Cyrus, like the "calf," ("Ashur," *bull*). Jeroboam, king of Israel, set up the golden calf, which was adopted by Assyria as one of its emblems of conquest. A.M. 3670, the third, Macedon and Greece, Alexander (*Jupiter*). A.M. 3935, the fourth, *Roman*, (flying eagle.)

† Among the Assyrian sculptures in the British Museum are kings, priests, ministers, players, eunuchs, and slaves. The priests have one, two, or three horns, and one or two sets of wings. The god Ashur (a bull) is also to be seen in the British Museum.

says Daniel, "till the wings thereof were plucked, and it was lifted up from the earth, until its dominion passed away and it was swept off the earth;" it was made a part of the empire of the Greeks, who worshipped Jupiter Tonans. The second beast was like a *bear*, devouring at his ease (lying on one side): it had three ribs or nations composing its existence—the Egyptians, the Assyrians, and the Grecians; this beast is a conquering beast, and destroys many people. After this, *another*, the third, arises like a *leopard*, spotted with the sin of idolatry, which had the *four wings* of a fowl, rapidity of flight, and *four heads*—the Greek empire consisted of the four provinces of Macedon, Carthage, Alexandria, and Egypt. The fourth beast, dreadful, terrible, and strong exceedingly, had great iron teeth (stern laws): it conquered and dissolved kingdoms, and incorporated them as provinces of the empire. This was Rome; it stamped the residue of the earth with *its foot* (its armies), and laid foundations of kingdoms. It had ten provinces or powers.

Daniel remembered these ten horns, and saw a little horn come up from *among these powers*, and it plucked up *three* of them by the roots (Rome, Ravenna, and Lombardy), that is, amalgamated them:—this is *Antichrist*. In this horn were eyes (spirit of God), (church of Rome planted by St. Paul,) and a mouth (lawgiver, ruler), speaking great things, (blasphemies). He beheld till the thrones of the Cæsars were thrown down, and Christ sat with the Ancient of Days, and the judgment was set—Jehovah, whose judgment is equity, whose decrees are swift, whose course is sure.

The books of the prophets are opened because of the great assumption of this horn—he beheld till the beast was slain and the empire departed; and his body or image was given to the *imitator*, and the rest of the provinces lost their connexion with the empire, and became kingdoms, viz. Spain, France, Portugal, England, Sardinia, Greece, Naples, Austria, Belgium, and Russia. "Their lives were prolonged," they existed as independent States. And then shall commence the struggle for the dominion of Christ's Word. The 13th verse says—"Behold one like the Son of man came, with the *clouds of heaven* (doubts of religion), to the Ancient of Days," and shall approach God in the attributes of His divinity, goodness, greatness, and power of performing miracles.

His doctrine shall attain dominion and power, a spiritual kingdom, not of this world, nor of the sword (not made by hands); all people, nations, and languages, shall *serve—believe* in Him. *His* shall be an *everlasting* dominion that shall *not* pass away, and His kingdom *that* which shall *not* be destroyed.

Daniel, also, in the palace in the province of Elam, sees the vision of a Chap. viii. ram, which had two horns or powers, one of these higher than the other—Medes and Persians; the Medes took Babylon and left the Persians—the ram, who pushed westward, and northward, and southward, became great and powerful under Darius, king of Assyria—Babylon, Palestine, Egypt, &c., being comprehended in his empire. A he-goat came from the west of the earth, who meant to conquer all the

DANIEL. world—a notable power of command—Alexander. He came to the ram—that originally had two horns, and ran into him and destroyed his empire, and annihilated him, and no one delivered him. Then this he-goat, the Grecian empire, waxed great and powerful, and when he was strong the great horn was broken. Alexander died great, and four empires or kings disputed his rule. It came upon a power that was to cover all the earth with ten horns—*Rome*, which was to *have the dominion*; and eventually out of *one* of these provinces, a distant one, was to spring a little horn, *Mahomet*, which was to grow exceeding great, his dominion being towards the south (Ethiopia and Egypt), towards the east, Constantinople or Byzantium, and the pleasant Land of Promise, Palestine. This *became* great as the Ottoman empire, and broke up the *Romans*; and we are told, as a distinguishing mark of him, that he made himself equal to the Host of Heaven—"Grand Dervise of Heaven," Sun of the world, prophet of God, his journey to heaven, and intercourse with Moses and the prophets, &c., &c. He cast down (lowered) some of the host and stamped on them, despised them. Christ he admitted to be a prophet like himself; he *removed the daily sacrifice*, and *forbad the worship in Jerusalem*, and turned all the places of worship into mosques that were left by the Romans; and this power was given against the Jews because of their transgressions, and he cast down the worship of Jehovah and prospered—his time is up, the sixth vial shows his judgment. A question is asked by Daniel, How long shall the chosen people of God be despised and exiled from their land? How long shall Jerusalem be under the heel of the idolater?—Until two thousand three hundred years are accomplished. Jerusalem was destroyed in the year 70 of the Christian era, so that the Jews are to be restored to their own land A.D. 2370, and not before.

The four kings (powers) that contend with Rome are, the Turks, the Moors, the Saracens, and the Scandinavians. In the latter time of the Roman empire, when their sins are full, a king of fierce countenance, and one understanding deep mysteries, shall arise; this is the *assuming power of Antichrist*. We are told his power shall be mighty, over body and soul, kings and empires; but not by his own *prowess* he shall destroy mightily, and shall prosper and progress, and shall persecute the saints and righteous people.

And through his policy he shall cause crafty wickedness to prosper, and he shall magnify himself in his heart, and by *peace* (Christ's kingdom) destroy many; he shall put himself on an equality with God, but he shall destroy *by the Word*, without man.

CHAPTER V.

THE RECORD OF HUMAN FRAILTY, THE BOOK SEALED WITH
SEVEN SEALS.

THE book or scroll written within and without is the CHAP. V.
Verse 1. record of human criminality against God; and so frightful are the delinquencies, and so prevalent and general among mankind, that John grieves that no man was worthy to *open it*. The book is a *roll of skins* (as books were in ancient times); it is so full as to be written *within* and *without*; it is sealed in seven epochs, or seals.

The strong angel proclaiming, with a "loud voice" Verse 2. (great prophecy), is "the voice of *one* crying in the wilderness." JOHN the Baptist, who foretold *Christ*.

No priest in religion, nor in sin, neither under sin, Verse 3. was able to understand the *will of God*, or to read it.

John laments that *man* should be so lost. Verse 4.

One of the patriarchs of old, *Isaiah* (who foretold Verse 5. *Christ*), rises and tells *John* that the Lion of the tribe of *Judah* (David's tribe), *Jesus*, the rightful King of the Jews of the line of *David*, the reputed son of *Joseph*, has resolved to open the book, and to bring the seven judgments on the rebellious and idolatrous people of God.

In the vision *John* sees a Lamb, who stands transfixed, Verse 6. as if it was slain, in the midst of *Jerusalem*, and in *one*

CHAP. V. of the four beasts, (a province of the Roman Empire); and in the midst of the prophets ("as prophesied and called the greatest,") *stood* this slain *Lamb* (*Christ*, the last also of the prophets), and He shall have seven churches, and seven goodly spirits or apostles, which are seven of the apostles sent forth among sin.

Verse 7. The Lamb, *Christ*, brings the book from God's right hand, who made Jerusalem His throne, by dwelling in the Temple.

Verse 8. When Christ was announced, it was found *in tradition* the event had been rife among *the heathen* in the four great empires, because foretold by the prophets among the Jews, in their songs of praise, their thanksgivings, and supplication. The image of the Trinity is also in all idolatry. In Egypt, Osiris, Isis and Horus; in Greece, Jupiter, Venus, and Cupid, and also in Rome;* amalgamated and called Christianity by the Roman Catholics in Mary, "*the Mother of God*," Christ, and Jehovah, with the *mediators* they "*invoke*," Moses, Aaron, Abraham, Isaac, Jacob, Judah, David, Solomon, Isaiah, Mark, Luke, &c.

Verse 9. They sung a *new song*—the Gospel, which differed from the old covenant of circumcision, by which the people of God were *marked*, as well as by their peculiar *personalities*. They, the new people of God, should *admit* Christ Jesus was worthy to take the book from the right hand of Jehovah, and to open the seals thereof, for *that* He was crucified and had redeemed the fallen, to God, out of *every tribe* and *false theory*, and congregation and sect.

Verse 10. And by this means (redemption) had elevated by

* Pagan Rome.

purifying us to our God, as *rulers* and *councillors*, so that CHAP. V. we shall have power over sin by His blood.

John looked, and then he heard the prophetic denun- Verse 11.
ciations of the many holy men, or ministers, that proclaimed the Lord's vengeance in Jerusalem; the beast, the Roman Empire, who carried out the prophecies of the prophets (elders), and the number of the host that carried out the judgment was very great—the slaughter frightful.

Thus they shall acknowledge, deserving of power is Verse 12.
Christ that was slain, worthy is *He* of gratitude, and faith, and hope, and praise, and greatness, and thanksgiving.

And every follower of religion, and those in sin, and Verse 13.
those *under* sin, and such as are in Rome, and *all* that are among them, heard I acknowledging, advising thanksgiving, and praise, and greatness, and dominion, render unto him that *reckoneth on* (remembereth) Jerusalem and His Son for ever.*

And the four empires shall say, So be it; that is, Verse 14.
that all the world shall believe in Christ and the Father; and the prophets of old had foretold *all these things* when *they* worshipped the everlasting God.

* This alludes to the constant transgressions of the Israelites. We must not forget that it was for idolatry *alone* they were carried away *captives* in the reign of Rehoboam, by Shishak, king of Egypt, who also called himself *king of Judah*. They were carried to *No Ammon*, (Thebes,) which, ages after, Homer called "the city with a hundred gates." For *idolatry* they were carried away to Babylon, by Nebuchadnezzar; for *idolatry* they suffered all these calamities; and, finally, for their rejection of the covenant of God, they were dispersed.

CHAPTER VI.

THE SEALS, OR FIXED JUDGMENTS.

CHAP. VI. THE announcement of thunder brings in the opening
Ver. 1. of the first seal. One of the four beasts (or empires) rises and says, "Come and see;" meaning thereby the Roman empire.

Herod was the last king of the Jews, and John the precursor of Christ was the son of Zacharias and Elizabeth in their old age. It ought to be here remembered that Zacharias was the high priest of the Jews, and that the angel Gabriel announced the glad tidings to both him and Mary of the advent of Christ, and that much commotion ensued in the reign of Herod I. and his sons.

The sceptre of Israel and Judah was, on the coming of the Messiah, to be removed from the kingdom, and the successor was to bear it over the whole world. Christ was next to Herod I., for Herod II. was *tetrarch*, or *governor*, under the Romans, *not* king. The thunder, upon which a seal is put, is a sign that there would be no more threatenings by prophets commissioned by God, the Christian dispensation having superseded the Jewish covenant, this revelation being left as a memorial to mankind in their place.

The FIRST SEAL contains that period of prophecy that precedes the year 97, when John was in the island of Patmos.

Previous to our entering on a detail of those events CHAP. VI. which were to produce the judgments of God on man, and the trials and universality of Christ's church, it may be as well to explain that the ancient idolatry of the fallen empires of Egypt, Babylon, Assyria, the Medes and Persians, Greece, and Rome, had, by a sort of imitative perversion, converted the institution of the priestly tribe of Levi, of the Jews, into an aristocratical hierarchy of dignified "clergymen" foreign to the Gospel, and the worship of the great Jehovah.

When Christ came, He swept away this unscriptural assumption; He baffled the high priest and the learned doctors by his precocious learning in the Temple, and put to flight the hypocritical scribes and Pharisees; and cleansing also the temple which the Lord had sanctified for His worship from the money-changers, He indicated its enormity.

It was as if it were to bring ridicule and discredit in the world's eye on such pomps and mysteries, that He, coming of a line of kings himself, the Son of God, gifted with precocious learning far beyond His human years, should appear as an humble carpenter's son; and that He should be born in Nazareth, in the stable of an inn; and that a manger, where the travellers' horses fed, should be the homely resting-place of the infant Saviour.

Nazareth was the most disreputable part of Judea, where to dwell was to incur the reproach, "*he is a Nazarene.*" It was, also, for the same reason, He chose His disciples from amongst the fishermen of the Sea of Galilee. The priestly caste of Levi was put aside; the hierarchy of doctors, and the titles of lord and master, were swept away from the religion of Christ, and strictly forbidden to be

CHAP. VI. incorporated in His doctrine. The words are *unmistakable*. *None were to be greater or less than another; none were to be called LORD or MASTER; nor was there to be any HEAD to Christ's church.* The Saviour tells us, "He shall always be with us;" "*He was the corner stone that the builders refused, yet had He become the head stone of the corner,*" &c.*

The first seal discloses the advent and coming of Christ on a white horse; He has a bow. The white horse is purity; the bow† is the cause of death to thousands; so is Christ's doctrine. A brilliant comet preceded the birth of Christ, who was born in the year of the world 4,000, in the latter part of the reign of Herod I., who was succeeded by Archelaus, or Herod II., governor of the Roman province of Jerusalem. Both her kings had departed, never to return. He has a crown of glory given Him, and He goes forth conquering and to conquer, showing that He, the spiritual conqueror, or King, comes to rule mankind, and not the nation of the Jews: that He is King of kings, and Lord of lords.‡

In the second seal, another horse that is bloody or red appears, to the rider of which is given a sword, and power to take peace from the earth; thus the second horse is the symbol of war and desolation to the sea of glass, or the Jewish people, consequent upon their rejec-

* Yet "Christians" have creeds, with popes, queens, and patriarchs for heads of His "church;" and princes, archbishops, bishops, deans, prebendaries, rectors, curates, &c., all greater or less than one another.

† It is a singular fact, that among the remains of Nineveh, lately dug up by Layard, at Kortabad, there is a representation of the God Assarac or Noah, with a bow in his hand, with no quiver, surrounded by a rainbow. Daniel describes this also.

‡ The symbol of the first empire rises and says, "Assyria asks you to behold what the Lord did in her day."



The War Horse; or, Symbol of War.

tion of the King of Peace, the Messiah, and receiving CHAP. VI.
the impostor Bochacab, who was slain among his followers,
with 600,000 of his countrymen, at the final destruction
of Jerusalem.* This commenced thirty-eight years after

* Jerusalem was destroyed by Titus, son of Vespasian Caesar, in the year 70 of the Christian era. Palestine continued for upwards of two centuries a ruined, over-taxed, and miserable Roman province, inhabited by a mixed population of Pagans, Jews, and Christians. In Jerusalem itself, temples to Venus and Jupiter were erected on the venerated spots of Christian history. The heathens triumphed in the possession of the capital of the Jewish kingdoms. On the 28th of October, A.D. 312, Constantine, jointly with Lucinius, (who was about marrying his sister,) issued his decree, investing the bishop of Rome with sole power over the church of the city of Rome, and provinces around; but not *over any other division of the empire*. "Constantinople, or New Rome," was made equal in rank to Ancient Rome, and there were other sees. Melchides was bishop of Rome at this time, and the see of St. Peter being vacant from the death of Melchides, in 311, the emperor himself governed the church until the appointment of Silvester, bishop and exarch, in 314. On this adaptation of the pagan rites to Christianity by Constantine, Palestine was made interesting, and crowds of pilgrims resorted to the scenes of sacred history. Splendid churches rose on the ruins again of pagan temples; and every interesting spot was marked by a chapel or a house of prayer. The Holy Land soon swarmed with numerous bodies of clerical communities (exclusive of the cities), who resided in the churches and monasteries which the piety of the wealthy had founded for them, and who made it their business to point out to pilgrims the various localities they had travelled there to see; and to exhibit, nay, perhaps to manufacture, "*holy relics*," connected with the Saviour's life and passion; for we may well suppose the terrific siege endured by the city at the hands of the Roman legions, and the sanguinary massacre that followed, swept all these things away in the consequent desolation.

Christ foretold the destruction of Jerusalem himself. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth all her chickens under her wings, and ye would not." The words of Jesus ought never to be forgotten; when His disciples showed Him the buildings around the Temple, He exclaimed, "Verily I say unto you, there shall not be left **HERE** one stone upon another that *shall not be thrown down*;" and this prophecy was fulfilled, 58 years after the crucifixion of our Lord.

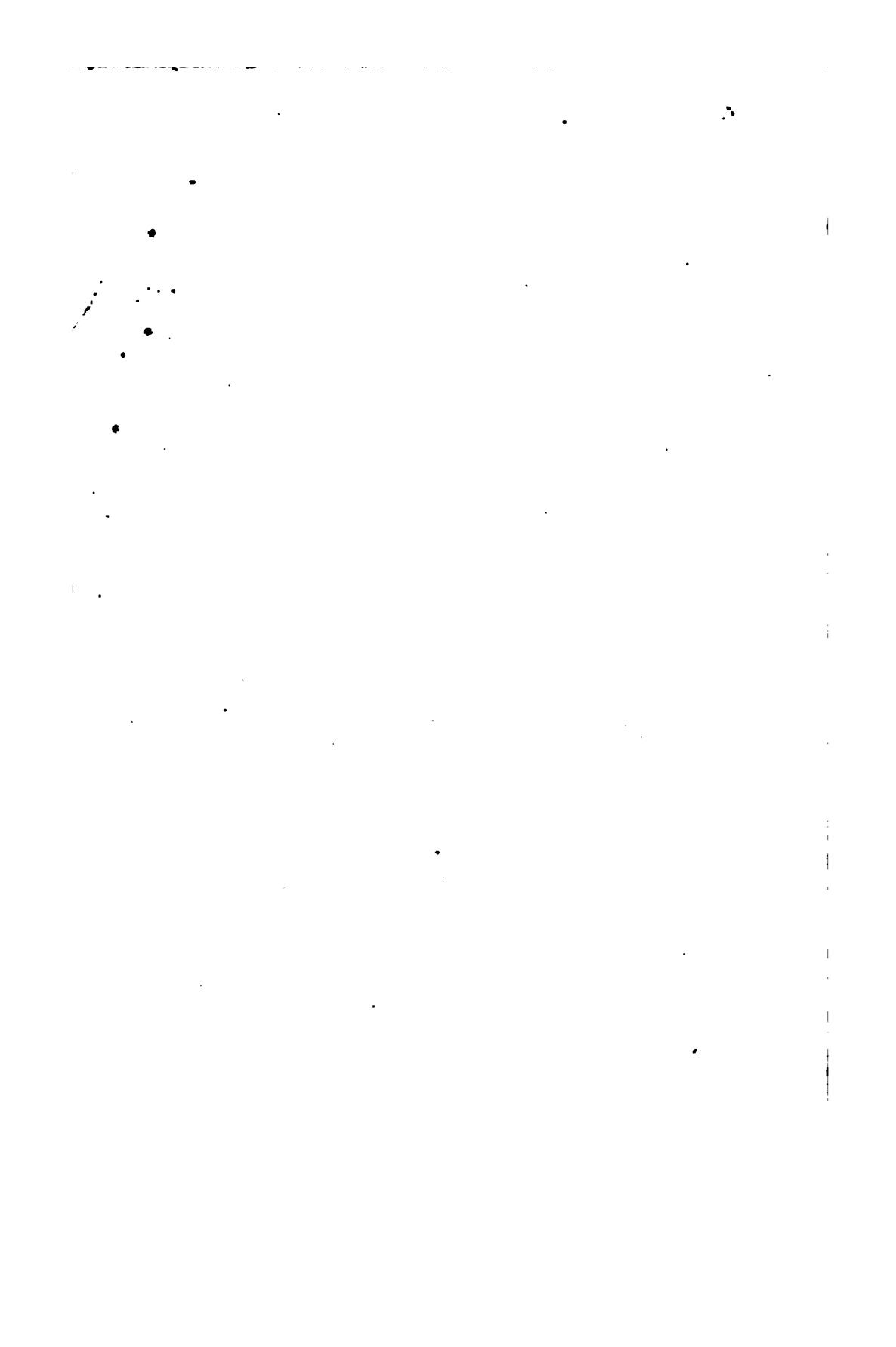
The symbol of the second empire, by which Judea was carried captive, (the Medes and Persians,) rises and says, "Behold what the Lord did in her day."

CHAP. VI. Christ, and includes all the bloody wars and persecutions of that era up to A.D. 100; between which period and 138 there has been computed slaughters of the Jews in various places to the total of 580,000, and even a larger number of the Roman legions, composed of various provinces, as well as Greeks, that fell in effecting the various conquests that formed the Roman empire; so that the two greatest enemies of the Christian faith were made, by the inscrutable wisdom of God, to carry out His stern judgment on themselves. As Jehovah had turned the Jew and the Gentile to execute His decree, so had he formerly used Nineveh, as "the axe in the hand of the hewer," to punish the same refractory people of Israel; and so did he afterwards employ the Roman legions to exterminate their rule and disperse them, until the water-courses of Jerusalem ran with human blood like rivers.

This, and their final dispersion over the several provinces of the Roman empire, completed their own malediction in the presence of Pontius Pilate, "His blood be on us and on our children;" when the same Divine Being responded to them on the cross, "Lord, forgive them, for they know not what they do."

In the course of the forty-first year after the death of Christ, in the midst of the most bloody persecution of the primitive church of Christ, on August 14, A.D. 79, the greatest irruption of Mount Vesuvius on record occurred, destroying two noble cities, those of Herculaneum and Pompeii. This irruption, in which the elder Pliny lost his life with a prodigious number of people, might be religiously taken as a precursor of judgment of this seal, which we conceive endured till A.D. 138.

Verse 5. The third seal is the *black horse*, whose rider is seen with a pair of balances or scales in his hand.





The Horse of Famine and Pestilence.

The voice that John hears proclaim a famine is heard CHAP. VI. equally in the midst or among *the four fallen empires*; and the *third* beast, that is, the empire of *Greece*, invites also the beholder.

Now a measure of wheat is proclaimed for a penny. A penny was the wages of a slave or labourer for the day; it was a denarius, and rather less than sevenpence half-penny of our money.

This period is from the year 138 to 180, and indicates the long period of famine that afflicted the Roman empire, and which began at the latter end of the reign of Commodus. Murder and rebellion also shook the empire. Monarch succeeded monarch, either by the poisoned chalice or the midnight steel. History declares that, in 180, Commodus was murdered; that, in 192, Pertinax his successor died by an assassin; that Didius, in 193, shared the same fate; that SEVERUS, in 193, killed his two rivals, and associated Geta and Caracalla with him in the government, who were also both slaughtered in 211; also that, in 217, Mocrinus was murdered; and, to finish the catalogue, in A.D. 222, Alexander Severus was cut off by the same agency.

The famine, as well as the atrocities that distinguish this era of history, continued through the reign of Severus, the empress and her sons causing much commotion; though the character of the monarch himself was that of an enactor of just and equitable laws. His successor, *Alexander Severus*, also bore the same character; they were equally celebrated for procuring corn, oil, and other provisions, and supplying the Romans with them during this awful period.

The Lamb now opens the fourth seal, and the *fourth* Verse 7. *beast*, that is, the *empire of Rome—pagan and papal*, invites attention.

CHAP. VI. A pale horse appears, and a double rider issues, namely, death and hell. These are the same sore judgments with which Ezekiel threatened Jerusalem.

“For thus saith the Lord God: How much more when I send my four judgments upon Jerusalem, the sword, and the famine, the noisome beast, and the pestilence.”

These four were to destroy the fourth empire of the world—*Rome*, and they did so. The little horn, or power (Daniel), diverse from his fellows, was at this time supplanting the empire. The Church was becoming more powerful than the State. The blow the empire now received was fatal; it slowly waned under it, and gradually slipped into Antichrist, or the Papacy. Already the seed of Antichrist was sown.

Victor was bishop of Rome, and died in 201, in the reign of Septimus Severus. Heresies of every kind were abundant. Daniel's prophecy was now about to commence its career. “And this *king* shall do according to *his will*; and he shall exalt himself above every *god*, and shall speak marvellous things against the *God of gods*, and he shall prosper *till the indignation be accomplished*: for *that* that is determined SHALL BE DONE.” At this period churchmen and priests began disputing about pre-eminence and points of dignity, though the period was distinguished for, and the empire desolated by, sanguinary murders, invasions, rebellions, and deaths of princes; these events combined shook the empire to its centre.

The pestilence, recorded by an historian of the time, arose in Ethiopia, overran Egypt and the East with devastation while Gallus and Volusian were emperors, and soon pervaded and depopulated all the Roman provinces. It lasted for 15 years, and in that time incredibly exhausted the empire. Another historian,



Death and Hell on the White Horse.



writing of the devastation of the Scythians in the reign of CHAP. VI. Gallus, remarks that "the pestilence, not less pernicious than the wars, destroyed whatever was left of human-kind, and made such havoc as had never been in former times." Where countries are depopulated by these causes wild beasts multiply, and come into towns to destroy the living, and prey on the dead. This is the fourth calamity of this period. This would appear a probable sequence of the former calamities if history had recorded nothing of it, but we find it related at this period that five hundred wolves entered a city that had been deserted by its inhabitants.

The colour of the pale horse is also very suitable to the description of mortality over the Roman empire.

The fifth seal seems to have been a prediction of the Verse 9. terrible persecution of the church of Christ under the Roman emperors Diocletian, Nero, and Gallus, who were monsters, not men.

The bloody decrees of the former, as elsewhere predicted, lasted ten years, and this period was called by Christians the era of martyrs. This seal, however, we apprehend, includes the whole period from A.D. 270, to 304. Marcellinus was then patriarch of Rome.*

In the text, the souls are lying under the altar,† (of the gods,) which proves it was a persecution of the idolatrous Romans. The voice (cry) from religion (heaven) that answers the complaint of—"How long, O Lord, &c.," is here expressive of persecution. At this period the slaughter of the followers of the Word was frightful. They are furnished with robes of purity (white), good works. They are counselled to wait and

* The *vicar* of *St. Peter* or *Jesus Christ* had not been appointed.

† The *altar* is never mentioned in connexion with Christ's Gospel.

CHAP. VI. see their brethren and fellow-servants, which according to God's permission then should be fulfilled. Retribution followed. *Vide* the history of this period.

Verse 12. The sixth seal is opened, and commences the period from 304 to 312, when the pagan rites of Jupiter and Juno (a paraphrase of the Sabiism of Nineveh) were *incorporated* with Christ's doctrine* by Constantine; though the purely pagan worship was not abolished till the decree of the Emperor Constantine in 314. His Queen, Helena, whom history speaks very slightly of, is now adored as a saint and martyr (or God, if you will) of the Roman papists.†

The terrible retribution promised to the souls under the *altar* was fulfilled by a dreadful commotion, the source of endless disputes, which disturbed the State for THREE HUNDRED YEARS! and produced endless private and public calamities, until the dominion of the empire of Rome over the world passed from the earth, like a

* During the first three centuries, each church was in a manner independent; that is, could make such regulations as were judged necessary, expedient, or proper, without the interference of other churches. However, in all matters of moment, the bishops used to advise with one another, especially with those of the same province, who frequently met on church affairs. Fermillian, bishop of Cesarea, in Cappadocia, says those in his province met once a year. In the fourth and following ages Constantine's decrees had altogether altered the church; he elevated the bishop into a prince; he made patriarchs, exarchs, metropolitans, &c.; he divided the Roman empire into four great prefectures—the East, Illyrium, Gaul, and Italy.

† At the beginning of the *third* century, the gigantic Roman empire, already near its final dissolution, was broken into two parts—the Eastern and the Western empire; Constantine building new Rome on the site of Byzantium, as the capital of the Eastern world, while old Rome was the capital of the Western empire. The symbol of the Roman empire was a *globe* or *moon*, with an eagle flying over it; that of Constantinople, when conquered by the Turks, a crescent, or the *third part* of the moon; they conquered the *third* part of the Roman State. Syria and Palestine belonged to new Rome.

shadow over its surface. The death of Constantine, CHAP. VI. A.D. 337, was preceded by a comet. The dreadful confusion that now afflicted the world signalised the establishment of the precursor to the Antichrist, or Man of Sin—the king of spiritual thunder—the terror of kings in after times—the self-appointed vicar of heaven—the persecutor—the idolater in *purple* and *fine linen*—the *image* of tinsel, gold, and jewels, in the emperor's seat—the idolater's shadow—the Pope.

The confusion began with a furious schism, and three opposing antagonistic patriarchs of Rome;—the fable of St. Peter and the keys of heaven had not been thought of at that time.

Sylvester had been appointed Bishop of Rome by the Emperor *Constantine*, and was the first who assumed the title of *Pope*, or *Father*; in the year 314, and this date may be particularly noticed, as it must be considered with reference to the extinction of the Roman heresy. The hierarchy was now formed by Constantine, the Council of Nice sat for the first time, and “*MARK*,” the next Pope, first used the pallium for the priests—it was the cloak of the Grecian philosophers. In 366, Felix Damasus and Ursinus ruled, fought, and preached; in schism, sedition, and massacre, and produced the fiercest rivalry between the Eastern church of new Rome (or Constantinople) and the Western church of Rome,* the patriarchs of each contending for pre-eminence and rule. At last, Ursinus and his followers were driven out of Rome.

It is worthy of a passing remark, that in the midst of this confusion the *Hebrew* Bible was translated into

* The two legs and feet of Nebuchadnezzar's image.

CHAP. VI. German by Bishop Ulphilas, ambassador from the Emperor Valens to the west Goths. This is the version that in subsequent ages became so formidable in the hands of Luther.* "The great day of the Lord was come," the barbarous nations of the Visigoths and Vandals burst like a storm on the empire, tottering to its fall through its recent trials. On the death of Theodosius the Great, A.D. 395, the Huns and the Moors at this time, and other savage tribes, menaced it; a comet appeared in the year 400, and in 410 Rome was captured by Alaric, king of the Goths.† For six hundred and nineteen years the metropolis of the Roman empire had escaped the violation of a foreign enemy. The conqueror now placed Attalus in the seat of the Cæsars, who, intoxicated with his power, soon rebelled against and was deposed by his protector. Rome itself was still the prize in dispute, and the criminal to be punished by God; and, to rescue it from pillage, bribes (which only whetted barbaric avarice) and not arms were resorted to. Honorius, who succeeded Attalus, was as dilatory in fulfilling his promises as Alaric was active in enforcing them.

During the dispute, famine made dreadful ravages in Rome. Strife had prevented the cultivation of the land,

* And the one we at present prize.

† Before the end of the fifth century the Western empire had been completely changed by the irruption of the German races, and the rise of the European kingdoms of England (Britain), France (Gaul), Portugal, Spain, &c. Meanwhile the Eastern remained entire, but its dissolution was near at hand, A.D. 630. The Arabs, fierce, warlike, and burning with the desire of conquest infused into them by the "*religion*" of "*Mahomet*," and the Moors of Africa, ere long poured into its provinces, as the Huns and Vandals had formerly poured into the sister empire. Egypt, Syria, and Palestine were separated from the Byzantine empire, and annexed to the great Arabian rule of the caliphs.

and the ports being blocked up, the citizens were reduced to dreadful miseries. CHAP. VI.

Human flesh was publicly sold for food in Rome, the slaves being killed like cattle for the markets; mothers devoured their own offspring, and the city could not long hold out or have endured this calamity. A conspiracy shortened the siege, the Salarian gate was opened at midnight, and the imperial metropolis was abandoned to the fury of the barbarous tribes of Germany and Scythia. The pillage lasted, according to the most accurate accounts, six days. The Goths fired the city in various places, and many of the most splendid edifices were levelled with the ground. It is impossible to compute the number of the slain, but it is supposed that above 800,000 perished.

Rome, the proud and magnificent capital of the world, which for 1163 years had stretched the arms of her power from one end of the earth to the other, withstood the assaults of all nations, and that had become rich by the spoil of vanquished kingdoms, now had her hitherto triumphant eagles trampled in the dust, she herself a prey to a barbarian foe; the fate she had inflicted she now suffered in the most humiliating manner, "*for the great day of His wrath is come, and who shall be able to stand?*" Her princes, her senators, and her great men were killed, religion departed from the land, the State was overturned!

CHAPTER VII.

THE FOUR SORE JUDGMENTS RESTRAINED, AND THE
FAITHFUL PRESERVED.

CHAP. VII. God having in the preceding chapter taken vengeance
Ver. 1. on the followers of earth (sin), four angels are represented in the text as holding back the four sore judgments from the seat of the earth's rule—Rome ("The Sea").

Verse 2. Now, John says, an angel came from the east. This is Christ, who had the seal of the Living God, (the seventh,) and He commanded the four ministers of vengeance on sin and Rome, saying "Injure not sin, neither Rome nor the mummeries or other institutions, planted on my doctrine from the heathen, till we have marked the followers of the true God on their helmets—prepared them for the trial."

Christ here accepts twelve thousand of each of the tribes of Israel, one hundred and forty-four thousand, out of the countless multitudes of the Jewish nation.

Verse 9. After this, John beheld a greater multitude, which no man could number, of *all nations*. This is the Gentile world that stood before Jehovah and before Christ, clothed in purity, dwelling in *peace*, (palms,) and they were called into the fold of Christ on the rejection of the people of God (the Jews). They cried, with a loud voice, that they owed their salvation to

Jehovah, who sitteth on the throne, and unto His Son, CHAP. VII.
the Lamb.

And all the ministers of vengeance and peace stood Verse 11.
around and about Jehovah, and about the prophets, and the
four great empires; and the whole multitude worshipped
the Father, crying out, "So be it; praises and greatness,
might and power, is with our God for ever and ever."

One of the prophets spoke to John and asked, "Whence Verse 13.
came they, and who are they that are clothed in white
robes?"

And John replied, "Sir, thou knowest." And the Verse 14.
prophet spake, "These are the Gentiles who died through
persecution, and have washed their sins by faith in the
redemption of the Lord Jesus. Therefore are they before
the throne of Jehovah, and serve Him day and night in
His blest abode; and God that sitteth on the throne shall
ever dwell among them. Having obtained this great
happiness, they shall not hunger or thirst after more
knowledge, neither shall Antichrist be able to influence
them any more, nor the fire of persecution; for the
Peace of God (the Lamb), which is in the Father, shall
nourish and sustain them; and shall guide them to the
spiritual and saving grace of nations: then God, even our
God, shall prevent any future sorrow."

The four judgments being held back shows that a calm
should succeed the foregoing calamities. They should
not blow on the city or people of Rome, or on any of the
institutions of idolatry.

We proceed with the year 423. The Roman empire
is not at peace, *the plagues* are in reserve all over the
world: and the followers of the world, that they might
not be extinguished, now silently fled from the crum-
bling State; and those who stayed remained to die,—the

CHAP. VII. empire of the world was departing. Honorius marched the legions of Rome into *Spain*, against the *Vandals** and the *Suevi*, who had wrested that province from the empire, and he recovered it.

Asterias, the Roman general, took the fortified camp of the barbarians in the mountains of Gallicia, and "*Wallia*," their general and king, returned to his capital of Thoulouse. The Suevi were defeated by Theodoric, king of the Goths, who retained Gaul. In this year (441) a great comet appeared *over Rome*—a portent of the forthcoming trials.†

The state of Rome in 458 was deplorable.

"*Majorian*," who had been made to assume the purple by "*Recimer*," the Roman general who had previously deposed "*Avitus*," and caused him to be murdered, and was upheld by him on his tottering throne.

Theodoric once more took up arms to avenge the death of Avitus on Majorian, but being defeated at Lyons, he made his peace by returning Gaul and Spain to the empire again, and being the emperor's lieutenant.

At the death of Majorian, Theodoric again assumed the sovereignty of Spain; but, a short time after, entering into an alliance with Regismond, king of the Goths, he was murdered by his brother Enric, who warred with the Moors of Africa.‡ Enric became king of Spain by conquest, and finally assumed the sovereignty of Italy. These kings being Arians, displaced the bishops of the

* God raised the Scandinavian nations now.

† This was the foundation of the monarchies of Spain (Goths), and France (Franks). The Saxons and Danes separated Britain.

‡ This was the formation of the ten kingdoms pointed out hereafter—in the text.

Roman Catholic doctrine of Constantine at Rome, de-CHAP.VII.
posed the Popes (the little horn, who had not yet waxed stout enough to resist); the bishops existed by stealth.

Enric was succeeded by his son Alaric II., in the 17th year of his reign, A.D. 483, and Theodoric the Great became king of Italy; Felix II. was bishop of Rome, and at war with the Eastern bishops, who renounced *Rome*, and he anathematized Acasius, bishop of Constantinople. At this period, so completely had persecution driven the followers of the Word of God out of the empire, or *killed them*, that not one was to be found—the Roman-*gothic* and *Visi-gothic* States were Arian; the Word fled to the peaceful valleys of Piedmont, where its disciples dwelt in harmony. In 492, Gelasus, “*bishop of Rome*,” maintained the symbolical action of the sacrament. In 498, the Roman Catholics had recovered their ascendancy, and appointed “*Symmachus*,” “*pope*,” or bishop, to put an end to the schisms of the churches of Rome, Alexandria, and Constantinople. “*Symmachus*” himself is accused of adultery; he was married; so was his successor “*Hormisdas*,” who had one son. A furious persecution sprang up against the Manichees and Eutychians in Rome, under “*John*” I., who died in prison; “*Felix*” III. succeeded him; then “*Boniface*” II., and then “*John*” II., when the Manichees and Eutychians were persecuted by the emperor. Under his successor “*Agapetus*,” the monks were excommunicated, and great disputes arose with the sees of Rome and Constantinople. “*Silverius*,” who succeeded “*Agapetus*,” was seized and deposed from his see by Bellissinus. Virgilius, who was anti-bishop, took his place till his death in 555, when Pelagius was chosen and the dispute of the three chapters took place.

CHAP. VII. We apprehend this seal extends to the elevation of John III., "bishop," who now assumed the title of "*Patriarch of Rome*," in imitation of the church of Constantinople, which had hitherto enjoyed the supremacy.

CHAPTER VIII.

THE ADVENT OF ANTICHRIST, THE MAN OF SIN, A.D. 560.

THE seventh seal is opened, and we are told there is peace (silence) in heaven ("religion") for a short time only. CHAPTER
VIII.
Verse 1.

Seven angels or ministers of God's will stand before Jehovah's throne to execute His decrees, and take vengeance for Jerusalem, and to them are given seven judgments to execute.

Another minister came and stood at the altar (idola- Verse 3.
trous throne), having a golden censer (spiritual crown). This seems to be the Emperor Justinian, who became, by decree, head of "the church," as the religious "*archbishop* and *patriarch*." John, who filled the seat of the coming Man of Sin at Rome, was a creature wholly dependent on his will and pleasure. He seized and deposed Eutychius, patriarch of Constantinople.

There was given unto him much praise (incense); he was celebrated for his code of laws, the censer of the world's praise—justice.

The value of this agent's acts came before God the Father, with the prayers of a few of the disciples of the Word, in his empire; and God saw the idolatrous ignorance (smoke) of the praise that came with his deeds before him.

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Verse 5.

This minister takes the censer, or symbol of priestly and kingly rule, and fills it with the fire of contention of the altar (religious disputes), and casts it into the wicked assumptions of sin; and it produced revolutions, rebellions, civil wars, and the invasion of the Lombards, which, together with the acrimonious disputes of the rival sees of "Rome" and "new Rome," or "Constantinople," at this era, convulsed the State, and was increased by the pillage of the Lombards being renewed and prolonged; and the first assumption of the title of universal bishop of Christ's church, by *Cyriacus*, patriarch of Constantinople, who asserted it to be the right of that see by the decree of *Constantine*, when he established the see of new *Rome*, and on that account he was obeyed by the less dignified bishops of Rome and other sees in the East as well as the West.

Thus was *Cyriacus* the second forerunner of Antichrist, A.D. 600.

Verse 7.

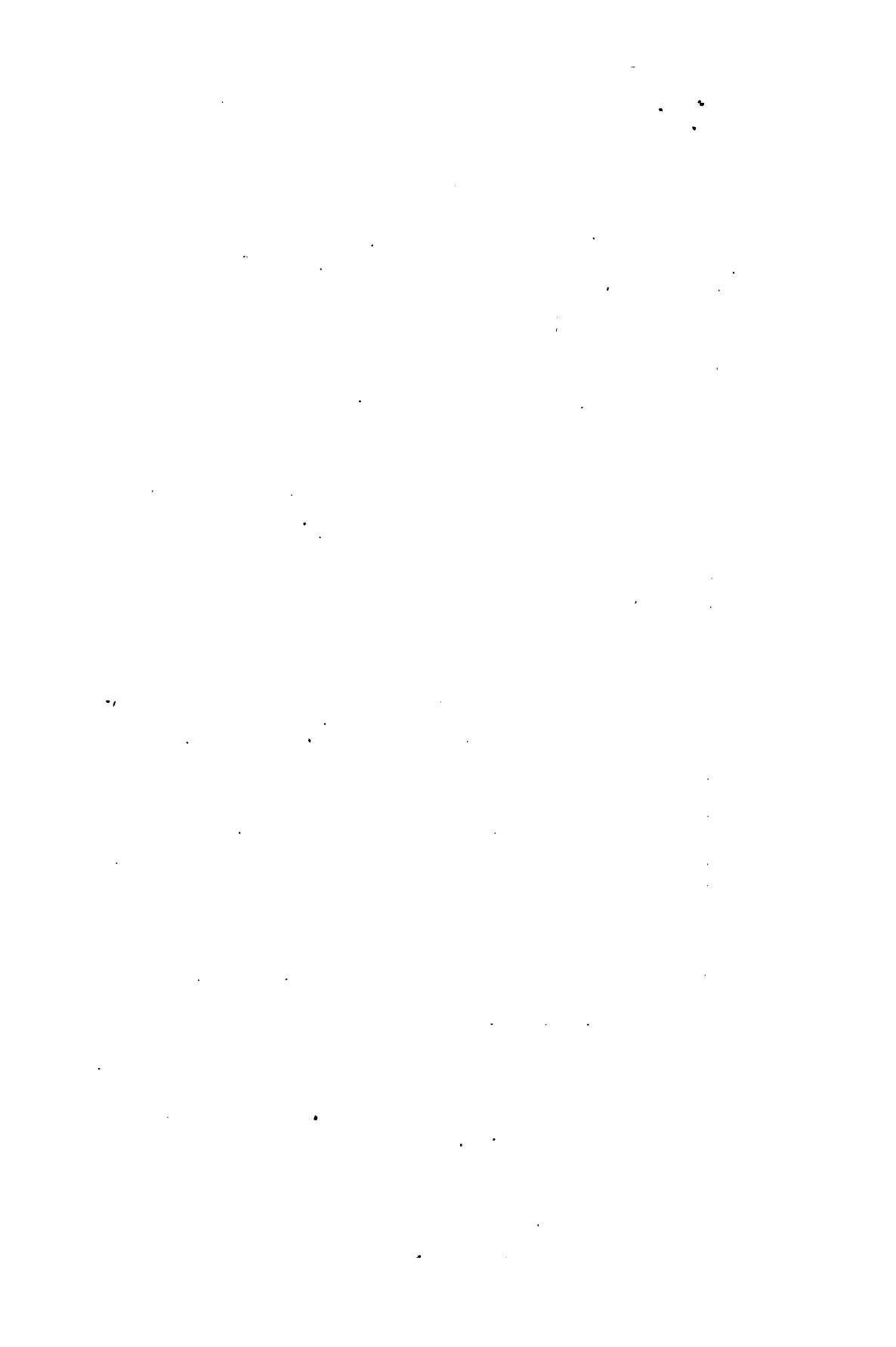
The seven ministers of God, having the judgments, prepare to execute.

The *first* angel brings a storm of hail and fire (famine and destruction), mingled with blood (war); and it fell upon the *earth* (sin).

By reference to history, we find this literally verified in the famine that occurred in 605 and 606, when Boniface III. became bishop (the title of pope had been dropped, or borne as a secondary title for 300 years). And in the religious disputes and strife that had occurred, the third part of the idolatrous institutions, and many leaders, had disappeared; and many recent converts to the Word had been slain by the votaries of the coming Man of Sin, who was now about to be fully established.



The first Trumpet—Famine and Destruction.





Idolatry, and the Establishment of Antichrist.

The second angel brought in the great mountain of idolatry on fire,* turned into "the sea," Rome.† The idolatrous government of Antichrist was planted in Rome.‡

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Verse 8.

This is Daniel's little horn, more stout than his fellows; his *fellows* were the emperors of Rome, whom he was to remove from their stools, and to seat himself thereon; he was to be called Antichrist, the Man of Sin, or the abomination of desolation, whom St. Paul spoke of when he wrote, "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition (idolatry), who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God."

In this description of Antichrist by the apostle of the Gentiles (Rome) we have a startling programme of the animal of the Revelations.

We are told that the Man of Sin, or the *detestation of idolatry*, should be revealed, or clearly identified, after a falling away, to be the *son of hell*.§ Now, the falling away from the faith of Christ only concerns the *people* of Rome, who, as a people, lapsed into idolatry after

* "For wickedness burneth as a fire."—Isaiah ix. 18.

† In the 72nd Psalm we find it is written that "the *mountains* (governments) shall bring peace to the people, and the little hills (equitable ordinances) by righteousness." And in the 2nd chapter of Isaiah, that "it shall come to pass in the *last* days, that the *mountain* of the Lord's house shall be established on the top of the *mountains* (over other governments), and shall be exalted above the *hills* (creeds), and all nations (creeds) shall flow into it."

‡ As waters are nations, so is the sea, the congregations of waters, the symbol of the metropolis of the world, the capital of all nations.

§ An idolator.

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St. Paul planted the church of Christ there.* Subsequent events, and the horrible crimes of the Papacy, related in history, abundantly prove the truth of this description of Antichrist; that he opposeth himself to all *other* religions, is as true as that he is the *greatest* persecutor on the earth. That he exalteth *himself* above *all* that is called *God*, or that is worshipped, a glance at the *pride*, *pomp*, and cruelties perpetrated by the Popes would suffice, if their crimes were not the most awful that history records. There is one feature in the Pope's character that carries out the next sentence; he and his cardinals have assumed the power

* The church of Christ at Rome consisted of the apostles St. Paul, Mark, Barnabas, Luke, Timotheus, and Philemon; the three first paid periodical visits to the brethren, and had their stated services to each of the seven churches. There were seventy deacons in Rome, all equal in rank to the apostles; their names were—

Asygnitus.	Eutychilus.	Liberius.	Prisceoras.
Andronicus.	Erastus.	Marcus.	Patrobas.
Apollos.	Epcenetis.	Mary.	Rufus.
Aristarchus.	Ephrastus.	Meanor.	Stephanus.
Ascentus.	Fortunatus.	Narcissus.	Sylvanius.
Antipater.	Formulas.	Nereus.	Sosipater.
Apphia.	Fortissiphus.	Nicholas.	Strephanus.
Archippus.	Gaius.	Onesimus.	Stachys.
Achaicus.	Hermus.	Olympas.	Tychicus.
Amplias.	Herodian.	Onesiphorus.	Timon.
Aristobulus.	Hertesius.	Pudens.	Theophilus.
Claudia.	Justus.	Philologus.	Urbanus.
Crecentius.	Junia.	Philippa.	Verbanus.
Constans.	Julia.	Prochorus.	Xertius.
Caipus.	Jonea.	Phebe.	Zenas.
Eubulus.	Linus.	Parmenas.	Zenobus.
Epiphocas.	Lucassus.	Priscilla.	Zeletias.
Epaphroditus.	Lucius.		

The apostle St. Paul to the Gentiles, pastor of the Romans, assisted by nine deacons, Tychicus, Onesimus, Aristarchus, Marcus, Justus, Eubulus, Pudens, Linus, and Claudia, who appointed in council Linus associate with St. Paul, to preside in his absence.

of canonization, or making of saints—of miracles—of CHAPTER:
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admitting sinners into heaven, and of *taking sinners out of purgatory*. Now, as this is clearly, without their infallibility, *far beyond what any of the deities of ancient Rome claimed, or their priests admitted*, it is clearly *beyond all that was worshipped*. Lastly, does not *every* Pope sit at his coronation *three* times to be *worshipped*? And does not this take place in both the *Sistine chapel* and *St. Peter's*, and, lastly, on what is called the *tomb of the apostle*, and thus shows himself that he *is*, or pretends to be, *God*? *By being infallible* also, he is, or pretends to be, the source of *law* and power. This institution, the text tells us, should take place in the midst of great *strife* and *blood-shedding*. The government of the Pope, based on, and composed of the destruction of idolatry (fire), rose among the people of Rome (the sea), and the ruling part of the empire in that city became *blood*, or *excited to civil war*, and the third part of the creatures (governors) of Rome were destroyed, and the ships or heresies were absorbed by her.

In searching history at this period, we find Pope Gregory of Rome, in order to throw odium upon Pope John of Constantinople, pretended that he “*abhorred the title of supreme or universal bishop*,” which had been assumed by the *latter* when *Constantinople* became the seat of empire. This, Gregory called “*a diabolical usurpation, and the forerunner of Antichrist*.”

After the amalgamated idolatry of Constantine was decreed to be the religion of the Roman State,* the emperors assumed the supreme power in all matters of discipline, and maintained it for some hundreds of years.

* A.D. 314.

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They appointed judges and councils, and deposed popes, archbishops, patriarchs, and bishops, and sometimes gloried in the apostolic appellation themselves; thus, Constantine himself was called the "great universal bishop" by Eusebius.

When the Roman empire was divided, and broken into the Eastern and Western empires, and after the seat of empire had been removed, and the constant irruptions of the barbarous tribes kept the nations in a state of constant alarm, the bishops of Rome began by degrees to avail themselves of these convulsions of the imperial State, and thus to obtain the ascendancy, until at last they entirely shook off the monarchical supervision, and asserted their distinct superiority, not only over the spiritual dignities of other churches and States, but over princes, kings, and emperors, and the whole Christian world; thus, "*the little horn waxed more stout than his fellows*;" thus Rome became *Babylon*.

"Boniface," who was now "*bishop of Rome*," seemed to be watching events, whereby he might be aggrandised by a division of the spoil of the civil war; in fact, he was waiting that the *canker* might destroy *the tree*, and cause it to *fall*, that he might gather the coveted fruit from its loaded branches. A civil war broke out and raged at Constantinople, and in the midst of the most dreadful excesses, Phocas, the emperor of the East, murdered the Emperor Maurice and his children, and burned Narses, the Persian leader or general in that metropolis. He afterwards made a bargain with Boniface III. to have his sins forgiven him, for elevating THE SEE OF ROME TO SUPREMACY AND POWER.

"Phocas" accordingly decreed "BONIFACE" "UNIVERSAL BISHOP," "HOLY FATHER," "POPE," PONTIFEX MAXIMUS

(title of the Cæsars), **REX SACRORUM** (Holy King).^{*} CHAPTER
 “ This is *he* before whom *three* fell”—the empires of the VIII.
 East and the West, and the monarchy of Lombardy. *The*
keys, the symbol of that monarchy, being appropriated
 afterwards.

Thus we see the authority of the Popes or Antichrist arose from the guilty fears of a MURDEROUS USURPER, not from Christ and His apostle *St. Peter*!

Boniface immediately assumed the triple tiara of the *three* united States. He, however, reigned but a few months, dying in the year of his elevation, but in his person stood confessed the monster predicted.

ANTICHRIST, A.D. 607 { Term, 1260
607 — 666
Exit, 1860 — 1867

In the same year an active persecution of the disciples of the Word commenced. Boniface IV. was elected in 608, and died in 615. *Deusdedit* assumed the tiara in 615, and died the same year. Then for four years there was an interregnum. In 619, Boniface V. was chosen; he died in 625. Honorius I. succeeded him; he died in 638, when riots and disturbances occurred among the Monothelites, Jacobites, and Eutychians. The church of the Vatican was plundered, and the see was then vacant one year, seven months, and seventeen days. The trials and throes of the new monster that was to bestride a world may be seen from the following narrative.

Severinus was elected in 640, and died two months after. Then John IV. was elected in 640; he died in 642. Then Theodore, who died in 649. Dreadful excesses now agitated Rome; church thunders were used by Theodore,

* These titles constitute the Antichrist of prophecy, the pretended vicar and representative on earth of the humble Jesus!

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who excommunicated Pyreus with the sacramental wine—and ink. The see was then vacant one month, thirteen days, when Martin I. ascended the pontificate, who made a claim of the exclusive gift of heaven to *St. Peter*, and asserted that he, as the representative of that apostle, inherited it. Jerome asserted that all the apostles in common shared that prerogative. The see was now vacant one year, two months, twenty days, when Eugenius I. was chosen in 655. In 656-7 he was charged with high treason, deposed, banished, and imprisoned. In the same year, Vitalianus was selected to fill the seat, when the Saracens broke in upon the State. He had reigned longer than any Pope, dying on the 27th January, 672. Adeodatus I. succeeded him; and during the four years of his reign, Roman Catholicism was forced upon the Lombards. Donus I. arose in 676, and died August, 678. Dreadful disputes about heresies arose, and in the midst of great tumults the Roman books of the law were burnt by the priests, who were furious. Leo II. assumed the tiara in 682, and died in July, 683, when it was vacant eleven months, twenty-two days. Afterwards, Benedict II. was Pope in 684; died, May 7, 685, when the Saracens again overran the State, chiefly through the diversion made in their favour by the disputes of the priests. The next Pope was Canon I., in 686, when the ceremony of saluting the Pope's toe was introduced: he died in 687; and in the next year, the Jesuits in England being the confessors, had ordered a female pilgrimage of citizen's wives to Rome, when the difficulties placed in their way in Lombardy converted them all into prostitutes for the Lombards; but enough has been stated to show how this dreadful monster—which the divine St. John calls the image of *the beast*—the pagan emperor;



Mahomet the Star like a Lamp.

obtained his position in the religious world. The worship of images sprang up in 708, and under Gregory III. they were deemed NECESSARY TO SALVATION, and so pronounced on the "*tomb of St. Peter.*" In 753, King Pepin, the usurper of France, conquered Aistolphus, king of Lombardy, and gave the keys of his cities to the Pope,—these, of course, are the keys of ST. PETER!!*

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The third ANGEL sounded, and MAHOMET appeared, Verse 10. A.D. 607, his light burning as a lamp (in humble imitation of a star) to lead the sons of the East, scarce out of the darkness of infidelity, by a doctrine compounded of the Jewish formula and the Christian precepts; placing himself on a level with Christ in his Koran, and levelling the Son of God to the position of a prophet. He, the arch-impostor, became a leader in the East. It fell on the 'third part' of the (rivers) nations, (peoples) among the half-civilized horde of Arabia, at the city of Mecca.†

In the eighth year of his imposture a stop was put to his progress, and he had almost given up his pretended "mission" in despair when his wife Cadijah died. He immediately conceived the notion of strengthening his

* In the year 666 the monster was complete, in the reign of "*Vitalianus,*" and this shows how true is prophecy.

† Thus the creed of "*Mahomet*" (*Wormwood*!) ruled in the city of David. Jerusalem was conquered by Mahomet, who removed the daily sacrifice, and converted its ancient ruins, temples, and subsequently raised churches and chapels, into mosques. Jerusalem was now ruled by a caliph, "*Haroun al Raschid,*" who, while he was one of the most celebrated men, was one of the mildest and most tolerant, for under him the Christians enjoyed peace; but under the Fatamite caliphs of Egypt, who conquered Syria about the year 980, a different policy was pursued; the Christian inhabitants and the pilgrims of Palestine, as well as the pilgrims of the *holy shrine*, were treated with the greatest cruelty—the pilgrims were robbed, beaten, and sometimes slain on their journey; their feelings were outraged by taunts against their religious belief, and by the violation of their domestic ties. The cruelties of the Fatamite caliphs roused general indignation in Europe.

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interest by allying himself with the heads of the people, by taking to himself three wives. "*Agesha*," with whom it is said the completion of the rites was deferred, she being only six years old, (he forty-four,) and the daughter of "*Abubeker*;" "*Lewda*," the daughter of Lama; and Hapsa, the daughter of Omar. Thus he enlisted three of the principal rulers of the governing party of the tribes, who assisted him. Four years after this he again commenced his mission, when he gave out he had made his pretended night journey to heaven.* In 615, the government of Mecca forbade any new converts joining him, which interdict *elevated* him into a position; from that moment his progress was great, his course an ovation.

The fountains of waters are the sources of the nations that spring from the conquests that followed the propagation of the false creed he and his followers promulgated; the Moors, Saracens, Turks, &c.

The inscrutable designs of Providence are seen in the astonishing success of this impostor.† The state of the East rendered it necessary, as may be seen, that a moral code at least should interpose its influence in displaying and ameliorating the general corruption of the Eastern people.

The means employed by him were entirely disproportioned to the success that crowned his efforts, but the state of the Eastern world was every way favourable to its advancement. For several centuries after the apostolic age the WORD subsisted, in a great degree, in its original

* Joe Smith, of the Mormon imposture, gave out a night journey to heaven in our own day, but he slipped away and forgot to return at last.

† His mission was to prepare the way for the final success of the Word, and to keep possession of the "promised land" until the latter day, and to tolerate the Jews in its provinces, as before shown.

purity and simplicity. The eastern parts of those States CHAPTER
VIII. that were provinces of the Roman empire, especially Syria and the countries bordering on Arabia, as well as some parts of Arabia itself, were corrupted with ignorance and superstition. The idolatrous formation of the Roman church of Constantine led the way to heresies, and numerous sects waged continual controversial wars with one another. That "*church*" itself was torn to pieces by the furious disputes of the Arians, Sabellians, Nestorians, Gnostics, Eutychians, and Collyridians, by whom the great yet simple truths of Christianity were so confounded by, and compounded of, the metaphysical subtleties, the dreaming of the "*schools*," as to be entirely changed and re-modelled to suit the aspirations of the many sceptics; so that it was an easy thing to make the ignorant and indolent people of these climes adopt the doctrine of fatalism, garnished with the sensual delights of their notions of Paradise.

This accounts for the prodigious success of Mahomedanism. It has existed for 1252 years; it has spread its delusions over the fairest portions of the globe; it has almost countless followers in Europe, Asia, Africa, Persia, the States of Little Tartary, Astracan, Kazan, Kirghis, Kazak, and among the independent Tartars in a great part of Hindoostan, Malay, Sumatra, Java, &c., and it may be traced in some parts of China. Its blinded and deluded followers were estimated, without Constantinople and Broussa, and the neighbouring cities, at from 100 to 120 millions of souls. Although the state of the Christian world was thus ready to receive this delusion, it is by no means sufficient to account for its mighty results. It overthrew empires, particularly the Roman, and finally took the seat of idolatry itself—Constan-

CHAPTER tinople, and has occupied it ever since. After breaking
VIII. up the Western Empire into colonies of new kingdoms,
it appropriated the *Eastern* Rome.

Verse 11. The text tells us the name of this star was Worm-
wood, and certainly never was name more apposite than
this to Mahomet. A glance at his career will suffice to
convince the most sceptical. His own followers were
slaves and subjects to him, but to other nations he
implanted the seeds of an interminable law of hatred;
"Christian dog," "slavish Jew," &c., were the methods
of addressing other sects at the time. That Mahomet
was a selfish and sensual impostor, is evident from the
great state he assumed, and the number of wives and
concubines he maintained. He conquered the whole
of Arabia, and extended his conquests to the borders
of the Greek and Persian empires; and rendered his
name formidable to those once mighty peoples. He was,
in fact, himself a scourge, and he made his followers a
scourge to nations; therefore was the name Wormwood
(bitter). God seems to have set him up as an antagonist and
scourge to Antichrist; that, through the disputes of these
two great enemies, His Word might be suffered to exist.

The dead nationality of the great Jewish nation was
dispersed in various States; and though it appeared
with a distinct characteristic of its own language and
habits, amid both creeds, it never interfered.

The third part of the nations (waters) of the East,
that is, the eastern part of the Roman Empire, "*the*
Saracens," were appropriated by the star "*Mahomet*."

The hejira was appointed by Omar III., emperor of
the Saracens, and begun on the 16th July, A.D. 622.

Verse 12. The fourth angel's trumpet (decree) sounds, and the
ruling part of the (sun) Pope, or Antichristian power,



Fourth Angel's Trumpet.

was smitten in the person of Eugenius, A.D. 652. The Saracen tribes invaded the States of the Tiara, and committed great barbarities in them. The ruling part of the nationality (the stars, or priestly luminaries) were displaced, or darkened, and the day (power of the Pope) shone not for a third part of its power. The conquerors eclipsed them for the third part of a day and night (above a month). Eugenius was deposed, charged with high treason, and banished; and the Saracen leader overshadowed the authority both of the Pope and of the Emperor.

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As Mahomet died in 631, this must have taken place amongst the earliest successes of the Saracens, who were a scourge to Palestine, Asia, and Africa.*

The empire was smitten with a moral blight, or political leprosy, in 657, when the Saracens dictated in Rome to both Emperor and Pope, and made a general irruption; during which misfortune, the Roman priests were fighting over heretical differences of creed, and in the feud assisted the Saracens in destroying a great part of the invaluable library of ancient Rome, in A.D. 684. The Saracen banner, a crescent, or third part of the

* One very defined reason for the establishment and success of the *Mahomedan creed* is found in its having a mission to fulfil with regard to God's judgment on the rebellious people of Israel and Judah. One portion of the doctrine of the *Koran*, devised by the *Jew* who assisted at its compilation, is, that the land of Israel, or Palestine, if possessed by the "*prophet's*" followers, should only be divided among the rulers, and worked for gain, not *owned by any*—nor to be the subject of bargain and sale; and that the Sultan, who wears the green turban as the descendant of *the prophet*, should be the custodian of the Holy Land. We read in the Bible that the Lord hath said, "*The land shall not be sold for ever, for the land is mine!*" The Pachas lay it waste or cultivate it at their pleasure, but it is claimed by *no one* but the Sultan; and by him only as the *representative* of the Lord of Hosts. This further carries out the prophecy, "*Grand dervise of heaven,*" &c. &c.

CHAPTER moon, was smitten or destroyed. This was the army of
VIII. invaders which suffered severely.

Verse 13. John sees another *warning angel* flying through the midst of religion, crying "Woe! woe! to sinners."

These are the religious disputes and threatenings against the Romans *especially*, who worshipped images at this period by decrees of the Pope and cardinals; as well as the other events that are to follow from the three ministers of God's judgment, who are yet to appear. This vial lasted till A.D. 707, when the pontificate was vacant three months.

John VII. had died, and "*Sisinirius*" succeeded to the papal throne, but died two months after. Constantine I. followed. He reigned seven years, when Latria (the worship of the cross and images*) prevailed; to him succeeded Gregory II., and it is worthy of note,—only as a proof, if any additional one were wanted, of the little adherence to truth that distinguishes Roman Catholicism,—that in this year, 715, the first oath of allegiance was taken to the Pope, by Boniface, called "the apostle of Germany," and ran as follows:—

"I, Bonifacius, by the grace of God, do promise unto thee, St. Peter, prince of the Apostles,† and to thy vicar, St. Gregory, the Pope, and his successors, by the Father, Son, and Holy Ghost, the indivisible Trinity, and by thine own sacred body, that I will be faithful, and bear true allegiance unto thee and thy vicar aforesaid, and his successors."

* Through the efforts of the Jesuits, aided by the ministers of the "Reformed Church of England," we are progressing very favourably towards the open idolatry, or, by the negligence of our "bishops," drifting into "Latria."

† Who made St. Peter a prince?

"Signed by me, BONIFACIUS, with mine own hand, and laid on the most sacred body of the most blessed Peter, God being my witness unto this mine oath, which I promise to observe and keep." CHAPTER
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So that at this time it was not pretended that the Pope was "*Vicar of Jesus Christ*," but only of the most blessed Peter, whom these same Romans *slew*. If this were a debatable question, it might be asked who gave "*Peter*" authority to appoint one; but as it is with us a known fact, that the Pope is *now* "*vicar*" of Peter's Master, he must have been promoted, from being a servant of servants, to be the servant of *the Master*.

It only shows what puerile or blasphemous nonsense churchmen have in all ages foisted on the people.

NOTE.—It is one of the false traditions of the Romanists, that St. Peter resided at Rome; and they, in the Douay Bible, have appended a note to the Epistle of St. Peter, stating it was written at Rome, which is false; St. Peter being the Apostle of the Circumcision (the Jews), his vocation did not lie with the Gentiles—besides, it has never been proved that St. Peter was ever in Rome itself. He was brought within two miles of the city; he was crucified there, with his head downwards, on the site of St. Pietro, in Montoire, and was thrown into a hole like a malefactor, on the spot where now stands the Basilica that bears his name. This has been a constant "*tradition*" of Rome since the time of its invention; the remains of St. Peter were said to have been collected about the year 96, by Anacletus, who was bishop of Rome from 93 to 98, and were by him enclosed in a marble urn, which was moved back to the place of execution by Bishop Cornelius, in 250.

CHAPTER IX.

THE POPE—AN APOSTATE PRETENDER, LEGALIZING VICE
AND INFAMY, A.D. 753—WORSHIP OF IDOLS—THE
PUNISHMENT.

CHAP. IX. THE fifth angel's blast brings in the pretended Sun of
Verse 1. Religion (heaven), into the full depth of sin (earth),
the full-blown Antichrist, furnished with the key of hell
(bottomless pit of idolatry).

In 753, King Pepin, the usurper of France, made the
*second** Pope Stephen II. a prince, by a donation of the
conquered States of Aistolphus, and the keys of the
three cities of Lombardy, which were deposited with
great pomp on the "tomb of St. Peter."

These were represented by the Roman churchmen, at
a subsequent period, as the symbolical keys given by
Christ to *St. Peter*, and the keys of heaven, left as a
legacy, by the "*most blessed Peter*," to all the Popes,
"*his vicars*." They were consequently placed on the
Pope's "escutcheon;"—his *coat of arms* has the Persian
mitre supported by two keys.

We have remarked that during the pontificate of
Sisinirius, which was followed by the troublous times of
the two STEPHENS II.,† the question of *latria* and image
worship had assumed great importance; and that during
the pontificate of Constantine I., *the worship of images*
was openly encouraged by the *Pontiff*, legalized and

* There were two Pope Stephens II.

† *Vide* Wild's History of the Popes, &c.



Key of the Bottomless Pit.



The Opening of the Bottomless Pit.

approved by the *College of Cardinals*, and pronounced CHAP. IX. necessary to salvation. In 732, Gregory III. assembled ninety-three bishops and prelates, and in a grand council decreed the worship of *images* and the *cross*, *orthodox*, proper, and necessary to the salvation of all Christians; and to give this decree greater weight, this was done on the "*most sacred body of the most blessed Peter*."

This was a period of ignorance; it was called the dark age. The *depth of idolatry* is the "*bottomless pit*," for it is the pit-fall of despair and annihilation.

The angel opens the pit, and the smoke arose like that Verse 2. of a *great furnace*,* so that the "sun" (*Pope*), and the "air" (*faith*), were darkened by reason of the idolatry and persecution of the disciples, which, at this period, took place in Rome. Did our space allow us, we could prove this by extracts from the oldest histories of this period.†

And there came out of the smoke locusts (devouring Verse 3. infidels) upon the earth (sin), and unto these (the Saracens) was given power, as the scorpions of the earth have power (to injure and destroy life).

The positive conquests of the Saracens exactly range through this period. They date from 917 until 1067.

And it was commanded that they should not hurt the Verse 4. grass of the earth (germ of sin); they should not have power to destroy *the Church of Antichrist*, nor any green thing (miracle) should be put down, nor any tree, formula, or institution, such as monasteries and nunneries of Antichrist, but only those men (priests and promoters of idolatry.) The Saracenic irruption into

* Fire is everywhere idolatry.

† The reader most probably is aware that these selections must come to us at second hand, as the historians of that period are scarce.

CHAP. IX. the Roman States was cœval with the adoption of idolatry, so that we see the judgment soon followed the crime.*

The first attack was in 657, and in 27 years they had overrun the empire.

Verse 5. It was given them not to extinguish Antichrist and his followers,† but to *torment* them five months (150 years); the Saracens finished their career in 1067. It is as well to observe how closely the judgment follows the crime in this era. In 827, Valentine, the Pope, was for the first time enthroned and worshipped.‡

Thus we see the locusts mean Saracens, and their occupation of the Roman State a "*torment*" that should resemble *the fears of a man stung by a scorpion* and harassed by the fear of death.

On November 13th, 867, Nicholas succeeded, and was the *first* Pope who was *crowned*, or wore the *triple* crown, or *tiara*.§ In 872, John VIII. became Pope, and first assumed *supremacy* over "*Charles the Bold*," whom he crowned Emperor in Rome. Twelve years after this, the Saracens again laid siege to Rome, and forty-five years after that dominated over the State. We next find Anastasius, "*bishop of Naples*," seizes his brother Sergius, duke of Naples, and having ordered his eyes to be put out, sent him bound as *a present* to the Pope. John VIII. extols his zeal for "*the church*," in betraying

* People should observe that States *prosper* or *fall* as they exclude or allow idolatry. Sacred or profane histories abound with proof of this *fact*. Let *England* look to her many failures of late years with other nations, and her present chastisements, and if events are consulted the cause is seen.

† They should exist under the rule and amidst the gibes and jeers of the followers of the "*prophet*," which they did.

‡ Thus was Antichrist developed into the "*abomination of desolation*" and "*the indignation*."

§ Assyria wore a tiara, on the conquest of Media and Persia, for the three States.

his brother, in these remarkable words of our Saviour: CHAP. IX.

"He that loveth father or mother," the Pope adds, "or brother," "more than me, is not worthy of me;" compares him to Judith, the foe of Holofernes, and promises to send him, for "so *good* and *pious*" a work, 15,000 mancusæ, a very considerable sum in those days. This miscreant afterwards joined the Saracens in the invasion of Rome, and usurping the throne of his brother, became duke *and* bishop of Naples. The Pope wished him to assist him, and on his refusal to do so, the Pope excommunicated him, and declared he would not remove his anathema until he sent him the *heads* of the Saracen leaders, and *cut the throats* of as many as he should send a list of. The *Pope* was slain by a blow from a hammer, while in council with the cardinals.

Rome is now tormented by the Saracens, and very Verse 6. likely the text is *no* exaggeration. In those days shall *men* (priests) seek *death* (oblivion), and shall not find it; and shall desire to die (sink into obscurity), because their wealth, when known, caused them to be marked out for torture. Italy was ravaged from one end to the other by the *Saracens* in 884; and in 885, during the pontificate of Stephen V., a plague of *real locusts* afflicted *Rome*, which was succeeded by a *famine*, which well-nigh depopulated *Rome*, at that time *ruled by the Saracens*.

The description of the Saracens in the text is complete. Verse 7. The shapes of the *locusts* were like unto horses prepared unto battle; that is, furnished with riders and caparisoned; and on their heads were *crowns of gold* (gift of victory), and their faces were as the faces of men (priests); they wore long hair—so did the Saracens—and had smooth faces. Their teeth (*arms*) were as

CHAP. IX. capable as the "teeth of lions," of tearing to pieces. "They had *breastplates*," they *wore* armour over the breast, and "the sound of their wings was the sound of *chariots*" with many horses running to battle. They had tails (trains), and stings in them;* their power was *terrific*, but was to last, we are *twice* told, but 150 years. We are further told they had a ruler, *prophet* (king), *over* them, which *is* the minister of the bottomless pit,† whose name in Hebrew is Abaddon, "*the destroyer*," but in Greek is Apollyon.‡

The Saracens pillaged, burnt and destroyed wherever they came, so that they soon became the *terror* of *Rome*, and all other States that they invaded.

Verse 12. Scarcely had the Saracens withdrawn from Rome itself, and gone to ravage more distant provinces, than *Arnulph*, king of Germany, invests *Italy* and lays siege to *Rome*. The text now gives us a most remarkable expression, "ONE WOE IS PAST!" One judgment is executed for idolators, we read it, and *two* more are threatened hereafter. What they are we shall see.

In the year 900, Benedict II. was Pope, and we glean from Baronius and other authors of the period, that not only was "the abomination of desolation" seen in the Lord's temple, but in the see of Rome were placed the most wicked of men, not *pontiffs*, but *monsters*. How hideous was the face of the Roman church, when

* The destruction of their tails, the devastation of their armies, their exactions.

† Their General or Priest assumed the title of Grand Dervise, or Priest of Heaven.

‡ A.D. 900. Baronius calls this an Iron Age, barren of all goodness; a Leadene Age, abounding with all wickedness; and a Dark Age, remarkable, above all the rest, for the scarcity of knowledge and men of learning.

filthy, impudent, and abandoned women governed all CHAP. IX. at Rome, disposed of bishoprics, and intruded their gallants* into the see of Rome. During the four years' interregnum, from 900 to 904, several *Popes* of this character had been so placed. Historians are merciful enough to be almost silent as to these atrocities. A priest, who assumed the name of Leo V., succeeded for a very *short* time, but was driven out by Christopher, "anti-pope," and died in prison. Christopher then intruded himself into the see by violence. He held it *six* months, when Sergius rose against him, and confined him in a dungeon in a monastery, where he died of the hardships he endured. Sergius, after remaining concealed for three years, took possession of "*St. Peter's seat*:" Baronius calls him the slave of every vice, the most wicked of men. *Theodora* and her two daughters *Marosio* and *Theodoria*, by the aid of *Adelbert*, governed *Rome*, and disposed of "*St. Peter's chair*" to *whomsoever they pleased*. *Adelbert* had a son by *Marosio*, named *Alberic*, but nevertheless "*his HOLINESS*" had a son by *her* called "*John*," who was afterwards *Pope*!

Sergius died in 911, and was succeeded by *Anastasius III.*, who ruled for two years, and then for three months the "*benefice of St. Peter*" had no occupant. *Laudo I.* then seated himself in it, in 914, but died almost directly after; when *John X.*, son of *John IX.*, succeeded, who cohabited with *Theodora*, and through her interest became *Pope*. He leagued with the Emperors *Berengarius* and *Constantine* to clear *Rome* of the *Saracens*, who had been the terror of *Italy* for

* *Theodore II.*, *Sergius III.*, anti-pope; *Theodora* and her two daughters, *Marosio* and *Theodoria*, concubines of *Adelbert*, marquis of *Tuscany*.

CHAP. IX. nearly fifty years. He approved of *Hugh*, son of Count *Herbert*, being appointed archbishop of Rheims, at *five years of age*.

As the two concubines, *Theodora* and *Marosio*, exercised, at this time, *an absolute power in Rome*, *Wido*, marquis of Tuscany, in order to establish his interest there, married *Marosio*, though she had a son by his father *Adelbert*. John and his half-brother Peter had been raised to power by their mother, *Theodora*. "*John*" filled *St. Peter's chair at her will*; but at the death of *Theodora*, *Marosio* felt provoked at the Pope's placing greater confidence in his brother Peter than in her and her husband, and she resolved to put them *both* out of the way. Her husband agreed to execute her revenge, and breaking into the Lateran palace with a band of hired ruffians, while the Pope's brother was there, killed him on the spot, and seizing the Pope (*John*), dragged him to prison, where they suffocated him with a pillow. He was the first *Pope* that ever headed an army. Rome was greatly disturbed in his pontificate with violence and vice of every kind. Riots and disturbances by rival factions contending for the seat of the "*blessed Peter*" ensued, when *Leo VI.* got hold of one elbow, and *Stephen VII.* (929), got the other. *Stephen* got rid of *Leo*, and plunging into the seat, occupied it till 15th March, 931, when *John XI.* imprisoned him. *John* was the son of Pope *Sergius III.* by *Marosio*, and owed his promotion to the "*chair of the blessed Peter*" to *Wido*, marquis of Tuscany, who had married his mother, and, jointly with her, governed Rome. After *Wido's* death, *Hugh*, king of *Italy*, married *John's* mother, and she ruled the *Pope* and the *empire* together. *Hugh* governed Rome

so despotically that the Romans were ripe for rebellion, CHAP. IX. when the domestic tyranny exercised upon *John*, his half-brother, caused him to head the rebellion of the people, and he took *John* and his mother prisoners, and confined them in prison as long as they lived. *John* was confined *three years*, and the church of Christ in Rome was *consequently desolate* (the "chair of the blessed Peter" being empty), and ruled itself, with the aid of *Alberic*, "Lord of Rome," during that time. In the year 936, *Leo VII.* became Pope, and reigned three years. Then followed *Stephen VIII.*, who also reigned three years; when *Martin II.* succeeded, and reigned four years; after him, *Agapetus II.* reigned ten years; when *John XI.* assumed the purple. *Octavianus*, the son of *Alberic*, the son of *Adelbert*, *marquis of Tuscany*, by *Marosio*, who had succeeded his father in the usurped sovereignty of Rome, seized on the see at eighteen years of age, and took the name of John, and was the first Pope who changed his name. He was accused of simony, ordaining children to bishoprics for money; of carrying on criminal and scandalous intrigues with the widow of Ramesius, with *Stephanie* his father's concubine, with a woman called *Ann*, and her niece; admitting abandoned characters into the palace; of drinking wine and toasting the Devil; of playing at dice and other games. He also is said to have invoked *Jupiter*, *Venus*, &c., and has been accused of never having said prayers, or "signed himself with the cross," and of murder! He was himself killed.

Leo VIII. succeeded, and reigned two years. He was succeeded by *John XIII.*, who was placed in "*St. Peter's seat*" by *Otho* the emperor; but the Romans almost immediately rebelled against him, on account of

CHAP. IX. his haughty and cruel conduct. He was (after living ten months at Capua) restored by *Otho*, when he dug up the bodies of the citizens who had been murdered by his partisans after his flight, and strewed their mangled remains over the kennels of the city. The Poles were converted to the religion (?) of Rome in this reign. John XIII. was put to death in the seventh year of his pontificate, and Benedict VI. was chosen in his stead, who reigned also two years. He was strangled by Cincius in an insurrection, when Donus II. assumed the tiara; he was deposed and imprisoned after one year, when *Franco I.* was chosen by *Cincius*; but being opposed by the Tuscans, he seized upon the treasure of the "*blessed martyr St. Peter*," and fled to Constantinople. It was at his instigation, and to make a place for him, that *Cincius* ordered *Benedict* to be murdered. He is styled by Gerbert, "*of all monsters of wickedness, the most wicked*." On his flight, the Emperor *Otho II.* caused the election of *Benedict VII.* to take place, who immediately excommunicated and deposed *Franco*. Benedict reigned nine years, when John XIV. was chosen. *Franco*, hearing that *Otho* was dead, left Constantinople, and came to Rome, and by raising a party deposed "*John*," and cast him into the prison of St. Angelo, where he had him poisoned, and exposed his dead body to the populace, that they might not attempt to restore him. He behaved so tyrannically to all, after his restoration, that they fell upon him, and stabbed him in every vital part; and dragging his body naked through the kennels, they left it at the foot of the statue of *Marcus Aurelius Antoninus*. The next Pope was *John XV.*, in 985, in whose pontificate the first Romish saint was "canonized." John assembled the conclave in 993, and *Lintulf*, bishop of

Augusta, rising, "begged to read an account of the life CHAP. IX. and miracles of the venerable *Ulderic*." They agreed to it; and the Pope, after consulting the bishops, declared, with their approbation, "*that Ulderic might thenceforth be worshipped and invoked as a saint reigning in heaven with Christ*." Next came Gregory V., whom *Crescentius* drove from Rome, plundered the Lateran, and elected an anti-pope, *Philagethis (John)*, who was maimed, and driven out of his see. The abbot of *St. Nilus* begged the clemency of the Emperor and the Pope for *John*; but the Pope decreed the unhappy wretch, *now blind*, maimed *in his tongue*, and whose *nose* had been *cut off*, to be led through the streets of Rome in a tattered *sacerdotal habit*, mounted on an *ass*, with his face to the tail, which he held in his hand. He ordered Robert, king of France, to divorce *Besta*, widow of *Odo*, count of *Champagne*, and daughter of *Conrad*, king of *Burgundy*, because he had been godfather to one of her children (!). After three years' contention, *Robert* put her away, and married *Constantia*; he died in 999, and was succeeded by *Silvester II.*, who died in 1003. This Pope sent the crown, with which the kings of Hungary were always crowned, to the king, and called him (*St.*) *Stephen*, and made him "perpetual legate to the see of Rome," with full power to dispose of all ecclesiastical preferments at his pleasure, as "*the vicar of the Pope*." The pontificate, or "*chair of the blessed Peter*," was again empty *five* months and twenty-five days after his death. Then followed John XVII., who died in a few weeks; after him, John XVIII. was elected, who reigned six years, and gave place to *Sergius IV.*, who was opposed by John and Benedict, anti-popes.

CHAP. IX. Benedict drove the Saracens out of Italy; he commanded in person. On Good Friday,* in 1017, after the ceremony of the "Adoration of the Cross," a most violent wind-storm occurred; it lasted from an early hour until Saturday evening, and blew down a vast number of houses, temples, &c., and buried multitudes of people.

This Pope complained of the incontinence of the clergy, and by some canons he forbids "clerks to keep concubines," or have women in their houses; also, by another, he declares the *children of clerks to be the slaves of the church!* though born of a free woman.

One great sin is past, and, behold, there come *two* more hereafter.

Verse 13. The SIXTH ANGEL'S trumpet commands the four ministers that are bound in the great nation of the East to be set free. The Turks succeed the Saracens, as tormentors of the dragon Antichrist.† The voice from the decree is now from four horns of the golden altar—States of the Promised Land.‡ There were four sultanies bordering on the river Euphrates; the first at Bagdad, the second at Damascus, the third at *Aleppo*, and the fourth at *Iconium*, in *Asia Minor*. These subsisted several years after; and being restrained, or bound by treaties, never extended their conquests farther than the countries adjoining the Euphrates. They were further restricted by the fear of those expeditions got up by Roman Catholics (in those ages called *croisades*, or *crusades*, preached by *Peter the*

* We remind the reader of our former note.

† Excited by the Spirit of God.

‡ Which God remembers.



Loosening of the four Angels.

Hermis), which began about the end of the pontificate CHAP. IX. of *Urban II.*

When an end was put to the treaties of the four sultanies by the victory of *Tangropelix*, God excited those tribes to conquest; they passed the Euphrates under the command of four sultans, *Solyman Shahum* and his three sons, who are the four angels or ministers loosened in the text, who called themselves the descendants of Mahomet. Solyman Shahum was drowned in the passage of the river, when they elected four other sultans—*Ostragabes* and his *three sons*; of whom one, *Ottoman*, or *Othman*, founded the Ottoman Empire, one of whose descendants rules it to the present time, A.D. 1000. When the Christians abandoned their conquests in *Syria* and Palestine, these *four* generals gained several victories over the *Tartars* on the one side, and the "*Christians*" on the other; and Ottoman being proclaimed *sole* sultan, founded a new empire. The kingdoms subdued by the *Turks*, or Mahomedans, if traced on the map, will be seen to be full one-third of the known world, and, if not all, the greater part belonged to the Roman Empire. The slaughter must have been immense; quite sufficient to fulfil the prediction. Their first conquest for territory was in 1281, and it is to be seen from the text that they, too, are horsemen. A horse is on their standards; *the* Arabs of the far-off deserts.

Their numbers were also prodigious, and might have Verse 16. equalled the total of the text, 200 *millions*; they are described as wearing war dresses of fire (red), of jacinth (blue), and of brimstone (yellow); and history confirms the fact, that from the time when the Turks made their first appearance among the nations, they particularly

CHAP. IX. affected these positive colours. Even the arms whereby they were to obtain their conquests were represented in the vision that passed before the eye of the apostle, thirteen centuries before the event took place; and gunpowder* even is described, which is said to have been first used at the siege of the Eastern metropolis. Their power is stated to be in their *mouths* (the mouths of their *cannon*), which were of very *large* dimensions; the trail of their armies is said to be winding as serpents having heads.

Constantinople was taken by the Turks in 1453, under Mahomet II. (Wormwood). Italy and Rome, in particular, were harassed by the Turks, though never included in their *conquests*.† The huge artillery guns, by which the fall of the capital of the *Eastern* Empire was accomplished, are the lion-headed *horses*, out of whose mouths issued *fire* and *smoke*. It is clear that gunpowder was used in this memorable siege, for it is stated that some of the guns that were planted against the walls of that city projected *shot*, then *recently* invented, of 300 *lbs.* weight, by which the walls of the city were literally crumbled to pieces, and the city taken.

It is to be noted, in considering this prophecy, that the first conquest mentioned in the history of the Turks over the "*Christians*" is that of 1281. Compute 391 years (an hour, a day, a month, and a year, of prophetic time) from that period, and it will terminate in the year 1672, and in that year they took Camina from

* Gunpowder is believed to be the invention of the Chinese, long before Confucius.

† In the year 1182, a crusade was promoted by Pope Lucius III. against Saladin, monarch of the Saracens, driven into Egypt and Ethiopia.

the Poles ; and this was the *last* victory by which any advantage occurred to the Ottoman State, or any city or state was annexed to the bounds of their empire. CHAP. IX.

It is worthy to be remembered that from the commencement of the reign of Sultan Ottoman, in 1301, that this, the greatest of the Turkish sovereigns, and one that a whole nation should receive its name from, and thus never to be forgotten as God's agent, should begin his reign with that furious attack upon the Eastern Roman Empire which was never abated until it was finally severed, and yet never obtained the same ascendancy in the Western rule.

In 1336, Timour the Tartar, or Tamerlane the Great, was born near the south of Sameracand ; in 1348 he entered the field of action, and in 1361 he stood forth the deliverer, or conqueror, of India. After a variety of vicissitudes, he conquered Persia and Hindoostan ; he was the terror of China and of Russia, the vanquisher of Bajazet, and the captor of Delhi, the capital city.

He was the most merciless of conquerors ever let loose on mankind. The ground which contained flourishing cities was often marked by his abominable trophies—pyramids of human skulls. Astrachan, Carisme, Delhi, Ispahan, Bagdad, Aleppo, Damascus, Broussa, Smyrna, and a thousand others, were sacked or burned in his presence, or by his troops. In his camp before Delhi he massacred 100,000 Indian prisoners ; he used 70,000 human skulls for the structure of several lofty towers ; and 90,000 at Bagdad alone. He was called the "*firebrand of the universe*," and contemplated the conquest of the whole world ; but was struck with a mortal disease while leading an army to the conquest of China, and died at the age of seventy.

CHAP. IX. The conquests of the Eastern Empire continued until the battle of Zenta, in 1697, when the Turks were signally defeated by the Austrians, under Prince Eugene, and from which time the canker-worm of decay has eaten into the body politic of Turkey and Rome together; they are both weak States, upheld by other and more powerful nations. Turkey has been protected by England and France against Russia in our own day, as if God still intended to use her for some end in the coming time.

It was at this period that that part of the Roman Empire called Sarmatia, or middle Russia, turned their strength against the Tartars, and under the Grand Duke of Moscow, in 1380, defeated 700,000 of the tribes, drove their leader into the Crimea, and killed him at Kaffa. The Sarmatians had from 1246 elected their princes, and been subject to the Tartars after their separation from the Roman rule. In 1380 they became masters of Tartary; thus had they been alternately slaves and masters.

In the course of 200 years there had been 250 princes of Russia at the Golden Camp, and twelve of them beheaded. The Russian language is compounded of the Tartar dialect. From this time, to that of Peter the Great, they became ambitious of dominion, and so continue.

The text says, by these three judgments (the fifth, sixth, and seventh) was the third part of mankind exhausted or killed; this is the ROMAN EMPIRE, which, as we have related, *never* recovered the blow. But the "*rest of the empire*,"* that were not killed by these plagues,

* The Eastern part is punished for the whole empire.

repented not of the works of *their hands*, that they CHAP. IX. should not *worship devils*, and *idols* of *gold* and *silver*, and *brass*, and *stone*, and *wood*, which neither can *see*, nor *hear*, nor *walk*, neither *repented* they of their *murders*, nor of their *sorceries*, nor of their *fornication*, nor of their *thefts*.

Here events are suspended.

CHAPTER X.

THE LITTLE BOOK—THE GOSPEL.

CHAP. X. THE mighty minister is Christ, clothed with the cloud
 Ver. 1. of God's power—the rainbow, His first covenant with Noah. His face is like the sun, too bright to look upon; His feet glowing like pillars of fire; in His hand the *little book, the Gospel*; His right foot on Rome, and His left on sin, He cried with a loud voice, as when a king speaketh, and when *He* commanded, the seven judgments were heard.

Verse 4. John was about to write the judgments then spoken, but he was commanded to *seal them up in prophecy* (parables).

Verse 5. And when the seven judgments appeared ready to punish the evil doers, the angel Christ lifts up His hands to heaven to point to all created things, saying that time* should give no more opportunity; there should

* "The time of the end." "And at *that time* shall Michael *stand up*, the Great Prince that standeth for the children of thy people (Christ); and there shall be a time of trouble (wars), such as *never was*, since there was a nation, even to that *same* time; and at *that time thy people* shall be delivered (from idolatry), every *one* (people) that shall be found written (described) in the book (of the prophets).

"And many of them that sleep in the dust of the earth (and many of them that rest in the darkness of sin) shall awake (arise), some to (fame) and everlasting life, and some to shame (confusion) and everlasting contempt (oblivion).

"And they that *be wise* shall shine as the brightness of the firmament (with the glory of God), and they that turn many to righteousness as the stars (saints) for ever and ever.

"But thou, O Daniel, *shut up the words*, and seal the book (of prophecy),



Christ the Mighty Angel.

be no more delay for the perverse; Christ swore by CHAP. X.
Him that liveth for ever, who created religion for the comfort of man, and sin and its falling away, the idols that therein are—Rome and the errors that therein are. But in the days of the seventh angel, when he shall begin to sound, the covenant of God shall be complete, as He hath declared to His servants the apostles. And the voice of nature (for Christ does not now speak) directs John to go and take the little book which is open in the hand of the angel. John says to Christ, Give me the little book; and he is told to take it up and learn it* (eat it up); and that it shall mortify his carnal desires, by inculcating abstinence from sin; but that it shall be in his mouth agreeable to all. John says, as soon as he had learnt it his flesh mortified within him, and Christ said unto him that He shall preach again before many peoples, nations, and rulers and languages.

even to the *time of the end*; many shall run *to and fro* (many nations shall *negotiate*), and knowledge (learning) shall be increased. Then I Daniel looked, and behold there stood *other two* (princes), the *one* on this side the bank of the river (Antichrist, and the false prophet, Mahomet, *one* who shall possess the shores of the river Jordan), and the other on *that side*—Rome.

"And *one* said to the man *clothed in linen* (Michael or Christ), which (who) was *upon the waters* (nations) of the river, How *LONG* shall it be to the end of these wonders (prophecies)?"

"And I Daniel heard the man clothed in linen (purity), which was upon the waters of the river (nations of the water of life, *the Word*), when he held up his *right hand* and his *left hand* unto heaven, and swore by Him that liveth for ever that it shall be for a time" (for the time of the empire of the fourth beast), for the "times" of the ten kingdoms; and when the image shall possess only half his influence for evil, when learning shall be increased, "and when He (Christ) shall have accomplished to scatter (brought about the division) the power of the holy people (the might of His kingdom), all these things *SHALL BE FINISHED* (shall come to pass)."—Dan. xii. 1-7. This is "the time of the end."

* It must not be forgotten that John never saw Christ in the flesh.

CHAPTER XI.

EXAMINATION OF THE FOLD OF CHRIST'S FLOCK.

CHAP. XI. JOHN now receives a *reed* which looks like a *rod*. The

Verse 1. Word is the *reed* * that looks like a *burden* on the wicked, and may be turned into the rod of affliction.

He was to measure the converts of the Word by its standard, and the church and all that pray therein.

Verse 2. But the Gentiles, or those without the pale of the church, are not to be measured; they are to have the court without in possession; the Holy Gospel they are to tread under foot—trample on—for forty-two months (1260 years).† And the angel said, I will give power unto my two witnesses—God's witnesses are *Moses and Christ*; they shall preach to mankind (1260) years, surrounded by doubt, difficulty, proscription, persecution, obloquy, slander, oppression, and injury.

A few days before the death of Moses, Jehovah declared unto him, "I will raise them up a Prophet from among their brethren, *like unto thee*, and I will put *my words into His mouth*, and *He shall speak unto them* all that *I* shall command Him. And it shall come to pass that whosoever will not hearken unto my words which He shall speak in my name, I will require it of him."—Deut. xviii. 18, 19.

* The *reed* was the ancient pen: it is here symbolical for *pen*.

† Christ in this chapter has the attributes and likeness of the Father.

These are the two olive trees, and the two churches of Jew and Gentile or Christian. CHAP. XI.
Verse 4.

THE TWO OLIVE TREES, MOSES AND CHRIST, COMPARED.*

Moses was cast on the water of the Nile, to save his life.

Moses in early life distinguished himself among the rulers of Pharaoh, well skilled in the learning of the Egyptians.

Moses received the Jewish law from God.

Moses did wonders in Egypt.

Moses spake to God in a cloud. God told Moses he had found favour in His sight.

Moses drove idolatry out of Israel.

Moses delivered the Jews from bondage.

Moses fasted forty days in the company of God, in Mount Sinai.

Moses fed the people in the desert with manna and quails.

Moses passed through the Red Sea.

Moses ordered the sea to divide, and it did.

The face of Moses was too refulgent for the Israelites to look on.

Christ was carried into Egypt, to save His life from Herod.

Christ in early life, when twelve years old, disputed with the doctors in the Temple.

Christ brought the Word from God.

Christ performed miracles in Judea.

Christ saw Him face to face. To Christ He said, Thou art my Son.

Christ drove idolatry out of the Temple.

Christ redeemed the Gentiles.

Christ was in the wilderness or mountainous parts forty days without eating.

Christ fed 5000 people on five loaves and two small fishes.

Christ walked upon the sea itself.

Christ rebuked the winds and the waves, and they were calm.

Christ's disciples were so terrified at His refulgence, at the transfiguration, that they fell on their faces.

* In the 4th chapter of Zechariah, verses 12-14, we find the same comparison drawn.

"Then answered I and said unto him, What are these two olive trees upon the right side of the candlestick, and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? Then said he, These are the two anointed ones that stand by the Lord of the whole earth," *i.e.*, Moses and Christ.

CHAP. XI. Moses restored his leprous sister to her former state of health.

Moses chose twelve spies to take a view of the Promised Land, and appointed twelve tribes.

Moses chose seventy elders to assist him in giving laws to the Jews.

Of Moses it is said, no man ever knew the place of his sepulchre.

Christ absolved penitent Magdalen from all her sins.

Christ chose twelve disciples, one for each tribe.

Christ commanded seventy disciples to preach the Gospel to the Gentiles.

Of Christ the angels bore witness, "Ye seek Jesus that was crucified; He is risen, He is not here."

Death reigned from Adam to Moses, even *over* them that had *not* sinned after the similitude of Adam's transgression, who *is* the figure of Him that is to come.—*St. Paul*, fifth chapter of Romans.

These two are to stand *before* the god of sin, or Antichrist, and if any man doubt them, defiance is in them, and their record or testimony shall destroy the sceptic; if any will doubt their truth he must by their truth be extinguished. These have power to shut up religion, that its genial influence on man emanate not from the Word; they have power over nations (waters), to cause wars (blood), and to smite sin with all plagues as often as they will; and when they have finished their record, that is, when the world has their testimony before it, idolatry, the beast Antichrist, that ascendeth out of the bottomless pit, shall persecute them, and shall overcome and slay them; put their testimony out of sight for a time, and substitute *tradition*.

And if *any priest* shall *believe* them, destruction awaits him in *the Scriptures*. The dead records shall lie unknown in the book of the great *creed*,* which spiritually is called *heresy* and *idolatry* ("*Sodom* and *Egypt*"), where also our God was denied. And they, the idola-

* The Library of Rome.

tors of the Romans, shall see *their records* (or dead CHAP. XI. bodies) for three centuries and a half. The Latin Bible was first translated in A.D. 350, by *Bishop Ulphilas*, ambassador from the *Emperor Valens* to the West Goths; he wrote it in *German*; and this was the same that afterwards became so famous in the hands of *LUTHER*. They, the Scriptures, shall not *be lost*; and they that dwell in sin shall rejoice that they *are hidden*. In a spurious edition made by the fathers "they shall be merry," and canonize one another, because the true sayings of these *two divine* lawgivers tormented them that *dwelt in sin*. And after *three* centuries and a *half* the Spirit of God *has* entered into them, and they stand erect in *all their purity*; the dread of being found out fell upon the infidels when they saw it.

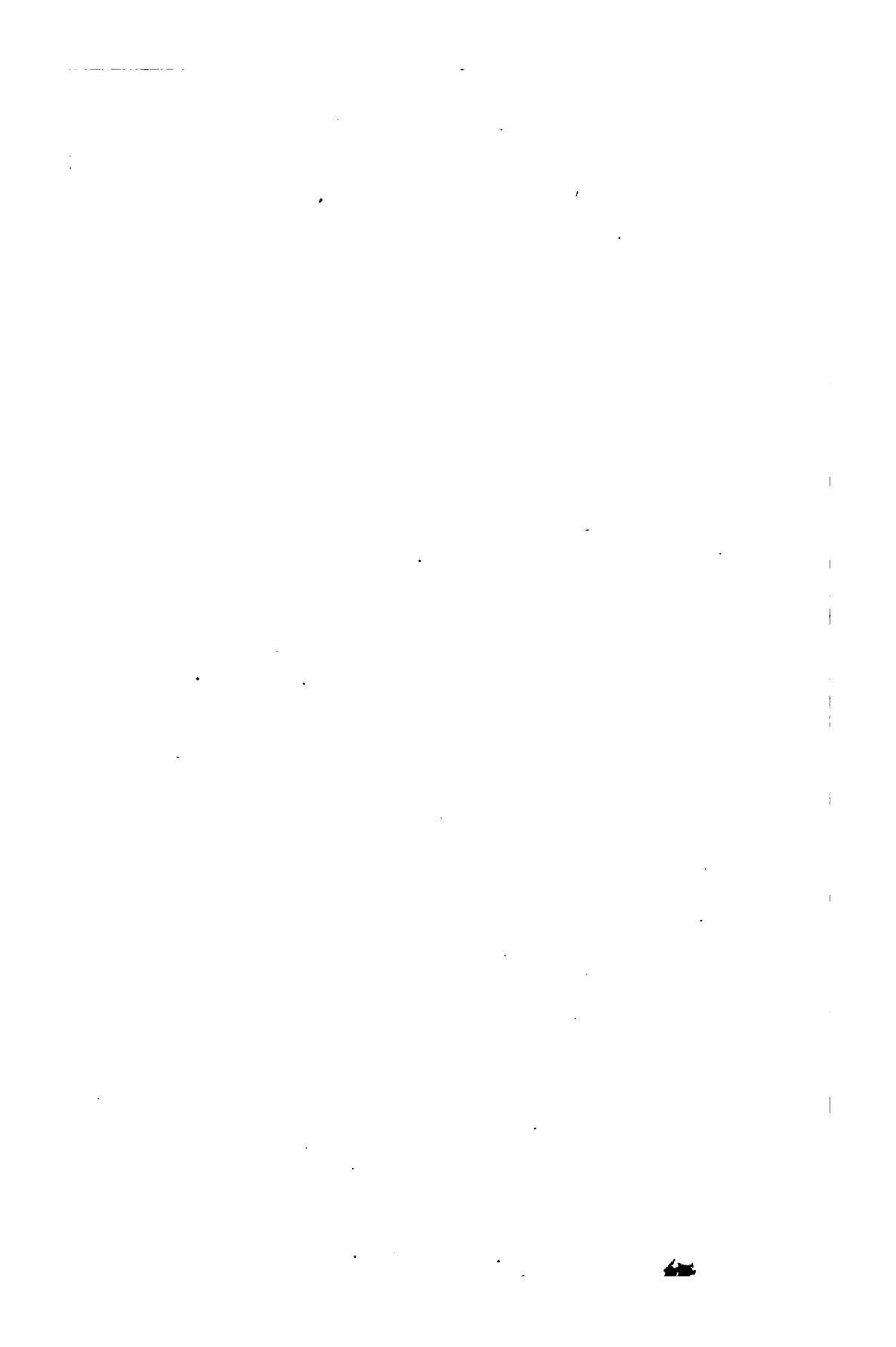
A *great cry* was heard from *religion*, saying, "*Come* Verse 12. *up hither*." - And God placed a shield over the religion of *His Word*, and the persecuting Gentiles beheld them. And the same hour there was a great apostacy—the tenth part of the disciples of the Word fell, and in the *cause* were slain of priests* a thousand thousand; the remnant of the priests were panic-struck, and owned the power of the Saviour.

The second woe is passed—the falling away—and Verse 14. behold the *third* cometh quickly. And the seventh angel sounded—there was a great uproar in religion, voices saying the kingdoms of this world are to become the kingdoms of our Lord and of His Son. And the prophets of old, whom Jehovah sent to search the world, fell down and prayed, saying, We thank thee, O Lord God most powerful, because thou hast taken from us

* The rapid disappearance of the Priests of this great apostacy, Rome, is a fact.

CHAP. XI. our mission, and hast conferred the greater glory upon thy Son, and hast directed all things ; the nations were excited for thy Word ; thy *judgment* has come ; the time of the (*dead*) guilty that thou shouldst judge has arrived ; in which thou shouldst reward thy servants the apostles and disciples, and them that fear thee, small and great ; and destroy them that poison the sin with greater atrocities—murder, rapine, persecution, &c.

Verse 19. And the believer's heart was to be opened in religion ; and there was to be seen in his Word the Spirit of God and His covenant ; and there were to be civil wars, heretical wars, judgments, sieges and invasions. This is fulfilled in the next revelation.





The Temporal Power of Rome standing before the Church of the Word.

CHAPTER XII.

IDENTIFICATION OF THE TEMPORAL POWER OF ANTICHRIST—
“THE BEAST.”

IN the vision now appeared an astonishing event in CHAP. XII.
Ver. 1.
Religion, the Church of the Word clothed with the glory of God, and the earth (moon) supporting her; her doctrines spread by twelve apostles.

In humility and poverty the church had brought the *true word*, which had been *despised* and rejected.

At the same time, another extraordinary wonder* should arise. A bloody tyrant, a tributary king,† a sort of vassal under the pagan empire of Rome, who possessed seven tributary kingdoms (crowns are on the heads): *Israel and Judah*, (1); *Syria and Damascus*, (2); *Assyria and Babylon*, (3); *Medes and Persians*, (4); *Macedon and Greece*, (5); *Egypt*, (6); and *Rome*, (7).‡ The provinces of *Gaul, Greece, Mesopotamia, Britain, Caledonia, Scandinavia, Germany, Scythia, Sarmatia*, and *Iberia*, composed the horns of the same head. Each of these had a lieutenant, a sort of governor, of the rank of tribune or tributary king. One of these was Herod, the tetrarch of Syria, Palestine, and Damascus. He was of the retinue of that pagan rule whose hierarchy drew the ruling (third) part of the luminaries of religion, and formed *them into idolatry*

* This figure is the temporal power of Rome, her Emperor.

† In Jerusalem.

‡ The figure is true to the doctrine of the Romanists; the *seven sacraments*—the seven dolours of “the blessed Virgin,” &c., or our Lady.

CHAP. XII. in the invocation of saints. And the devil stood *before* the church in the person of Herod II., when prophecy announced the Saviour should appear, and he tried to prevent the covenant of God. But the church brought forth the Saviour who was to rule all nations with the standard of truth (rod of iron). God warned Joseph in a dream, and he fled into Egypt till the death of Herod the king, and the accession of Archelaus, the last of the line of David. By this means the Word was preserved.

Here the vision changes.

The church shall be preserved from extinction in the wilderness, that is, the idolatrous land. It shall leave Judea, and be planted among the Gentiles. The churches were planted in Rome and Corinth after the seven cities had received it; and in most parts of the Roman empire, even to the valleys of Piedmont in after years, where it should be preserved for 1,260 years, until in the fulness of time all nations should receive the Word.

Verse 7. There should then be war and destruction in Jerusalem (the seat of religion). Christ and His disciples were to be constantly persecuted by the decrees of the emperors, and the acts of their ministers. There should be wars of religion. Christ (Michael) and his ministers (apostles) fought against the beast of idolatry (dragon); and the dragon and his hierarchy fought, yet they did not obliterate the Word; they had no name in *religion*.

And the great pagan emperor should disappear in religion. He was the chief source of worship; he was gradually superseded by Antichrist, who retained his ministers. A loud outcry sprang up in religion *at that period*. Bloody wars arise with the false church; the accuser and persecutor are overthrown and overcome, by the perseverance and inflexibility of the disciples: there-

fore, rejoice ye religious, and ye that are righteous: CHAP. XII.
 woe to the dwellers in sin (earth), and of *Rome* (sea),
 for the serpent idolatry is come down on you, being
 angry that he hath so short a time.

When the *Emperor* drifted into the *Antichrist* he persecuted the church that brought forth the Word of God as before. And to the church was given the power of flight, that she might finally retire to a place appointed, where she is to be nourished, or suffered to *increase*, while the ancient empire *expires* as an entire state (a time), and is divided into two parts (times); and until, under Antichrist, it is reduced to the empire only.* The Word is to be hidden, they are to believe it obliterated; and then the dragon is to mislead the people (water) by a false interpretation of the Bible, and to prepare assertions with all the available learning of the time; that he may cause the church (woman) to be carried away or forsaken by this imposture.

But *sin* helped the Word of God *she intended to destroy*, for she *opened her mouth* (taught), and incorporated the mysteries of the false word the devil had put forth to mislead the nations into a pompous heresy.†

It was *found* the Word was not *extinct*, and the dragon or Antichrist was angry with the church, and went (to make war) persecuting the remains of *her disciples* that kept the precepts of *truth*, and have the Word of Jesus Christ.

* A Time, is the *Empire*; *Times*, the *Empire and the Popes* joined; *half* a Time, the decadence of both to half its influence and power.

† Roman Catholic heresy. The Douay Bible of the Catholics is full of ancient forgeries, interpolations of the "fathers," calculated to sustain their "peculiar ideas."

CHAPTER XIII.

THE PROGRESS OF JUDGMENT SUSPENDED, IDENTIFICATION
OF ANTICHRIST.

CHAPTER
XIII. HERE is a *pretender* that comes before the vision of the church founded by Christ; he stands *before* it, and wishes to destroy all proofs of the *real church*, and to be taken for it; he is clothed in the *shape of the dragon of idolatry*. He drives the real church into the wilderness, and thus she avoids extinction—she travels to Piedmont, valley of Lucerne, &c., forsaking Rome.

Verse 1. John, in the vision, imagines he is in the suburbs of Rome, the island of Patmos, where he saw *another* beast rise up in Rome, having seven heads and ten horns, and upon his *horns* (spiritual power) ten crowns, and upon the heads (kingdoms) is written blasphemy;* and this beast, the spiritual beast, is like unto a leopard (the symbol of the legions of Gaul) spotted with crime; and the temporal dragon, or emperor, gave this spiritual beast his strength (power) and his throne (seat), and great influence (authority) and dominion.

Verse 3. John, further to distinguish the altered throne of the Cæsars, says, that he saw one of the heads, as it were, wounded to death. As the seven heads are the seven forms of government that had prevailed in the Roman State—kings, consuls, dictators, tribunes, triumvirs, senate, and the emperors—it was this last that was wounded to death, in the person of the emperor of Rome.

* Showing that the kingdoms that form the toes of Nebuchadnezzar's Image of Idolatry shall be all distinguished for blasphemy.



The Spiritual Power of the Roman Empire planted in Rome itself.

In A.D. 858, the Pope *Nicholas* first wore a crown, assumed the purple, the symbol of empire, and took the title of the Cæsars. The supremacy was asserted and maintained by John VIII., in 872; but the deadly wound was healed by the temporal and spiritual Antichrist assuming the purple robe and crown of empire. The world did now wonder at the monster calling himself "St. Peter's Vicar," "Christ's Vicar," "Holy Father," "Universal Bishop," "Pontifex Maximus," "Rex Sacrorum," "God on Earth," &c. CHAPTER XIII.

And (they) the people of the nations worshipped the emperor that gave power to the idolatrous spiritual beast, and they also worshipped the beast itself, *boasting* "who is like unto *our beast*, who is able to *make war* with him;"* and he was allowed to boast of great attributes.† Verse 4.

And the rule was given to him to last 1260 years; his development took place in 858, consequently the prophecy will be fulfilled in the year 2018, though events will occur at other times decimating his power in the same manner as he rose. The first assumption of power took place A.D. 607; consequently, a great judgment will fall upon him in the year 1867, and possibly, also, in 1860 and 1861. Verse 5.

He used the privilege of opening his mouth in blasphemy against Jehovah; he desecrated His Name and Word, and called those who professed the Word of God "*heretics*." Verse 6.

It was decreed that he should persecute the disciples of the Word, and overcome them; and rule was given him over the nations and kings of the earth. Verse 7.

* Boasts of and claims power over body and soul.

† The attribute of *God*—*infallibility*.

CHAPTER XIII.
 Verse 8. And all that dwell upon sin shall worship (love) him, whose names are not of the faithful, and of the book of the Gospel of the Lamb (Christ).

Verse 9. Now, if any man desire to learn, let him read.

Verse 10. He that wilfully deceives, shall be *deceived*; he that slayeth with war, must be killed in war—in this is the long-suffering and faith of the disciples rewarded.

We cannot agree with many moderate and estimable men in the supposition that Antichrist is not any particular potentate, priest, or power, but only the abstract principle of sin in the world; or that these beasts are visions in heaven, as the Catholics assert in our own day. The Scripture so particularly points out and identifies the Man of Sin, that none but the wilful and perversely blind can deny; his throne, titles, power, attributes, wealth, blasphemy, and pretensions, are all mentioned.

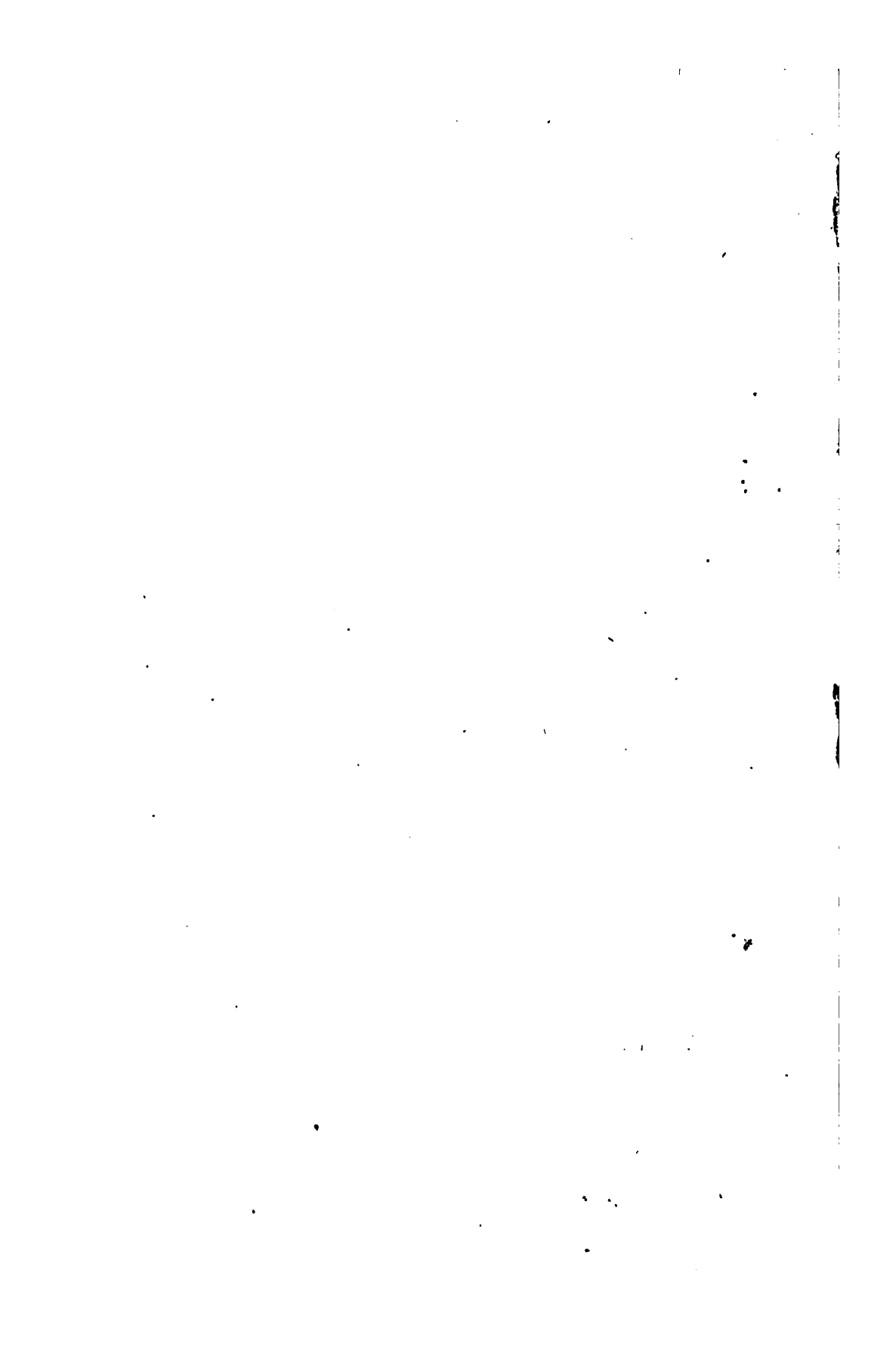
THE JESUIT BEAST.*

John saw another beast come out of earth (*sin*), and he had two horns, or powers, *spiritual* and *temporal*; he calls himself the soldier of Christ, the soldier of the

* One most important reason that the lamb-like beast is the Jesuit, is, that he does not appear to be in existence in the time of the first beast (the dragon), or until long after the image is proclaimed. The second beast arises when the first is renewed, or his deadly wound healed. The splendour of the image of the pagan emperor, Antichrist, is attributed to the ministry of the second. It is also to be observed, that there is reason to believe that all the monsters are gifted with an equal term of existence—they are to fall together; the first beast is never mentioned after his first introduction without something to denote his connexion with the second.—Chap. xiv., xi. 2, xvi. 2-13. Thus, the rise of the second beast is coeval with the power of the beast. Its precise date is March 24, 1522, when a dissolute and broken soldier devoted his shattered carcass to the realization of the idolatrous conception of the Virgin Mary, and became a pilgrim, and blasphemously



The Jesuit Beast, who had two horns—Spiritual and Temporal Power.



Lamb, yet he rendeth rudely every tie of humanity asunder; he forgetteth the ties of father, mother, son, daughter, brother, sister, in his anxiety to promote the empire of the Man of Sin. CHAPTER
XIII.

He exerciseth all the *power* of the *first* beast, that is, Verse 12. the *temporal* beast; he denieth that he is of the spiritual body; he calls himself a "*soldier* of the *society of Jesus*;" he doeth wonders; he calleth down *destruction* from "*religion*" on *those* who *sin* in the *sight of the priests*, and *deceiveth* them that dwell on the earth (*sin*), by means of those deceptions which he had power to do in the *sight of the beast*; saying to them that dwell on the *earth* (*sin*), that they ought to make an image to the *emperor*, which had the wound by the sword, and did live; that is, the Pope ought to be as absolute over body and soul, *life* and *death*, as the emperor was.

The image of the beast is the emperor, the Pope that should be believed to be in the place of the Pagan emperor, to whom all men were slaves; their lives and property being *his* by *right*, theirs only by clemency.

He had power to promise rewards in an after state,

announced such mission as commanded and revealed to him by God Himself. The junction of the beast and his image being complete, the lamb-like dragon was admitted of the tiaraphate in the pontificate of Hadrian VI., in 1523. After this, he is slightly persecuted by the followers of the beast. It was not until the year 1540 that Paul III. confirmed the full-grown institution of Ignatius Loyola. In 1556 Loyola died, leaving, in his dying commands, to "*his order*" this terrible legacy to mankind, "*that every member of the order should be in the hands of his superiors a dead body*," "a dead soul in a living body." The Jesuits were in possession, at that time, of twelve great provinces; in 1608, "*Ribadeneria*" reckons 29 provinces, 2 vice-provinces, 21 professed houses, 293 colleges, 33 houses of probation, 93 other residences, and 10,581 Jesuits. But in the catalogue printed at Rome, in 1679, they reckon 35 provinces, 2 vice-provinces, 33 professed houses, 578 colleges, 48 houses of probation, 88 seminaries, 160 residences, 106 missions, and in all, 17,655 Jesuits, of whom 7,870 were priests.

CHAPTER XIII. "having possession of the keys of heaven through St. Peter," the exclusive power of loosening and binding for sin, &c.

Verse 15. And he had power to give life unto this image, that it should both speak and cause that as many as would not worship the image of the beast should be killed.

There are several grades of this fraternity, called a brotherhood. Sometimes their vocation is to undermine states and society by any means, without any scruple, and to hand over the proselytes to Rome.

The laws of this society are of the most wicked construction possible. The end is to justify the means, and falsehood, slander, theft, seduction, and murder are to be perpetrated, and held allowable, if the end be for the extension of the Pope's dominion.

These are they who, by one pretence or another, worm their way into families as tutors or governesses, to corrupt the minds of innocent children, and turn them, in after years, to increase the influence of the Man of Sin—they are under a general, who resides sometimes at Vienna, and, at others, in other countries. And he maketh all, both small and great, to make the sign of the cross with their right hand, or on their foreheads, and forbids any countenance to other than Catholics.

Verse 17. Let him that is able, count the number of the beast, it is 666. We conceive he is to be counted from this, or the Julian* year.

The word "pontificate," read backwards (in Greek), spells "Antichrist." "Vicarius Filii Dei" contains the number 666, which is also found in "apostate."

NOTE.—"Even *him* whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness *in them that perish*, because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie."—St. Paul.

* Which gives the year 1926 as that of the death of the image of the beast.

CHAPTER XIV.

CONTINUATION OF PROPHECY—A.D. 1300.

JOHN sees *Christ* raised to a great eminence, and with CHAPTER XIV. Verse 1. Him an immense number of the blessed who were marked with the name of the Father (Christians); and a sound came from religion as the hum of many nations, like a persecution of an idolatrous creed, and as a judgment of Jehovah. And John heard a voice of praise, a glorious chorus of hallelujah.

And these sung, as it were, a new song before the Verse 3. throne, and before the four great idolatrous empires, and the prophets. No man was to learn; that is, the Gospel was sent first to the Jews that were redeemed out of the twelve tribes of Israel.

These were they that had no sin; these follow the Verse 4. Lamb to heaven, whithersoever he goeth. These were redeemed from among the Jews, being the first converts unto God and Christ; and in their lips was no guile, for they are without fault before the law of God.

Another minister rises into the highest position in Verse 6. religion. This is Luther's predecessor in the goodly work of reformation. It is generally admitted; by the best interpreters, that the three angels introduced in these and the following verses are emblematic heralds of the progressive reformation from Popery.

When, therefore, the extent, prevalence, and power of the idolatry of Antichrist at this period of its greatness be considered, we find the prediction of the foregoing

CHAPTER XIV. chapter precisely fulfilled. The gradual diminution of it, as introductory to its fall and its final destruction, is amply set forth in these verses.

The dreadful storm of 1305, that disturbed the pompous coronation of Clement V., is not without its significance. He had invited the kings of France, England, and Arragon, to assist thereat. The ceremony took place at Lyons, and was celebrated with great magnificence. The Pope returned on horseback, with the crown on his head; his horse being led first a little way by the King on foot, and afterwards by Charles de Valois and the Duke of Brittany, likewise on foot. But the pompous pageant was disturbed by the fall of a ruinous old wall, crowded with spectators, just as the Pope passed it. "*His Holiness*," in a fright, fell off his horse, and the crown was struck off his head, when a carbuncle, which was said to be of inestimable value, was displaced and lost. The Holy See was then translated from Rome to Avignon, where it remained upwards of seventy years.

A serious feud occurred between the Pope and a cardinal's servants, on the festival banquet of St. Clement's day, November 23, 1305, and a great deal of blood was shed on that occasion.

This Pope being the slave of the King of France, and being required by that monarch to condemn the memory of Boniface VIII.,* absolved Nogaret, and a knight

* Boniface VIII. was consecrated and crowned on the 23rd of January, 1295, in the most magnificent manner, more so than any Pope had been before. He was mounted on a *white horse*, richly caparisoned; with the crown on his head, the king of Apulia holding the bridle on his right hand, and the king of Hungary on his left, *both on foot*; the Roman nobility, clergy, and the people in immense numbers, *craving the Pope's blessing, on their knees*. In the midst of the procession the sky was

called Reginald Lupinus, who had been concerned in CHAPTER
XIV.
the outrage on Boniface.

It is generally supposed that the first proclamation of Verse 13.

overcast. *Day was turned into night, and so violent a storm of wind arose, that not one lamp or taper was left burning in the immense area of St. Peter's; thus was the city in profound darkness, in the midst of the gorgeous ceremonial.* When the enthronisation was over, the people quarrelled among themselves as the Pope came out of the church; and, coming to strife, forty were killed on the spot. Boniface ordered Celestine to be apprehended, and confined till his death, May 19th, 1296. He pretended to give away the two kingdoms of Corsica and Sardinia. He sentenced Edward, king of England, to marry Margaret, king Philip's sister; and Edward's son, Isabel, Philip's daughter. But Robert, earl of Artois, snatched "the *Bull*" out of the hands of the bishop of Durham, while he was reading it to Philip; tore it into pieces with his teeth, after he had trodden on it, and cast it into the fire as a piece of presumptive arrogance. This Pope persecuted the Colonna family, destroyed their possessions, demolished the city of Præneste, of which they were lords, ploughed up the land, sowed it with salt, and anathematised it with curses.

Boniface VIII. established the jubilee to take place every hundred years, and granted plenary indulgences for sin. On the first day of the jubilee Boniface appeared in the gorgeous attire of *High Pontiff*, blessing the people. On the second day he wore the imperial mantle of the Pontifex Maximus, and had two swords carried before him, and those who carried them cried out aloud, "Behold, here are two swords;" the spiritual and temporal power being, by these symbols, assumed by him. Boniface assumed jurisdiction over the king of France, who imprisoned his legates, and appealed to the barons, who supported him against the Pope. On the 7th of September, 1323, Boniface was betrayed and made prisoner by Nogaret and Sciarra, his generals, with the intention of deposing him. All fled at this critical juncture from him but two cardinals; the Pope putting on his canonicals, and the golden crown given to Pope Sylvester by the emperor Constantine, with the cross in one hand, and the keys in the other. Sciarra surrounded him with guards, and demanded his abdication; but Boniface declared he would sooner part with his *life than his dignity*. Sciarra struck the Pope in the face with his gauntlet, and would have killed him but that Nogaret interposed. They afterwards plundered the Pope's palace, and confined him for three days, during which time they gave him no food or attention. The people, however, rose in a body and delivered him; when he returned to Rome, and was received by the citizens *with acclamation*. Burning to avenge the indignities that had been put upon him, he was taken ill and died, it is said, of a proud spirit, broken with the requitals of his enemies.

CHAPTER XIV. the angel was in the pontificate of Clement VI., 1346, at the period of an earthquake of unprecedented violence, that desolated Cyprus, Greece, Italy, and the Alpine valleys of Basle. In Carinthia, thirty towns were laid in ruins. The air was filled with pestilent miasma from the black death, and the plague. Several fiery meteors appeared in the sky at night, and a *pillar of flame*, of great altitude, was seen by hundreds of people resting on the Pope's palace at Avignon, in 1372. The Pope put down the people of Perugia with great slaughter who had revolted against him, and at the same time the plague broke out, and carried off the *entire fourth of all the inhabitants of Europe*; and also desolated *Africa and Asia*.

We may interpret the first herald to be the one who raised the standard of the Reformation in the highest place of religion; this was a king. If the history of Richard II. of England be consulted, it will be found that in his reign the serfs of England first rebelled through the oppressions of the "*Roman Catholic Church*," who monopolized all wealth and dignities. Charters of emancipation were granted, and afterwards revoked, until, in the course of 83 years, the villains, or serving men of England, were gradually emancipated.

During the wars that made Bedford regent of France, in the reign of Henry VII., the Parliament was separated into *two chambers*; the high clergy and *the barons and earls* forming one, and the petty feudatories and citizens of towns, elected by their peers, the other.

In 1355, the lower chamber had already sufficient liberty to declare that the portion of the public burdens borne by the commons was too great; and to demand that the revenues of the Romish clergy should be applied



The Denouncing Angel.

CH

to general expenses. Towards the year 1470, the Wars of the Two Roses began, and in thirty years destroyed above a million of men. CHAPTER
XIV.

We look upon Henry VIII. as the first minister who was, unintentionally, the cause of letting loose the bonds of the Gospel. Henry was jealous of his prerogative, impatient of restraint, and jealous of a powerful English hierarchy acknowledging the Pope as a foreign master. This he was conscious had been fraught with mischievous consequences to other sovereigns, and, in order to have no rival to his power, he violently plunged his kingdom into a schism, which substituted himself as chief of the church instead of the Pope. The ecclesiastical hierarchy was in part preserved with its great possessions, but thirty-six spiritual peers were expelled the upper house; and twenty-six acknowledged the king instead of the Pope. The king afterwards deprived them of their fine monastic establishments, their treasures, their pious legacies, the alms fund, and tribute of indulgences. With these spoils he enriched his courtiers. He had thus formed his reformation upon an immoveable temporal basis, upon the interests of a great proportion of the landed proprietors of the period.

But by printing the Old Testament, for the Romish clergy, and by holding up to scorn and contempt their monastic impostures and crimes, and by reasoning with those whose scruples arrested their steps on the threshold of the new church, he favoured a more energetic reform, and soon saw himself outstripped by men who with Bible in hand demanded the abolition of episcopacy, condemned religious supremacy in a king, as in a Pope, and the ancient ecclesiastical appointments. These were the Puritans, or Presbyterians. This ranges

CHAPTER XIV. from 1509 to 1603. Various important events were occurring at this period in Italy and other Roman Catholic countries; and also in the Alpine valleys of Switzerland, Piedmont, &c. *Queen Mary* tried with persecution and bloodshed (with which her efforts were always made), to re-establish the dominion of the Pope in England, yet she failed in giving it a stronger hold upon the minds of Englishmen.

It was during this stormy period of the power of Rome that the *Waldenses* and the *Albigenses*, who had the Gospel among them, arose. Thus did the first angel cause the Word to come forth. They opposed it to the authority of the Popes, councils, and persecuting princes; declared the Pope to be Antichrist; propagated the Word with zeal and success, and multiplied themselves into a vast number of communities.

The second angel is one of the many reformers who preceded *Luther*, which announced the fall of Rome, perhaps *Melancthon*.

And the third denouncing angel follows, with a voice of thunder, saying, "If any sinner believeth in Antichrist, and receive his mark or name (the cross—papist), he shall suffer torments in the presence of the blessed at the coming. This angel is *Luther*, and is indicative of his long, rough, and vehement disputations. He said, "*Rome (BABYLON) had fallen into the bottomless pit of idolatry; he pronounced her indubitably, Antichrist, forger, interpolator of the Word;*" he even argued of the congregational sins; their fallacies were attacked before the assembled Romanist church, before whom he was cited; and his ministry occasioned great perils to *Leo X.* and *Hadrian VI.*, whose state and grandeur carry out the image of *Babylon*.



Christ the Reaper of Sinners.

The disruption caused by the defection of England in the time of Henry VIII., and the general success of his efforts, gave so damaging a blow to the Antichristian fabric of the Man of Sin, as to carry out the language of the text completely. Their torment lasts for ever; the Romanists never have forgotten it; and have unceasingly endeavoured, from that time to the present, to regain it. CHAPTER
XIV.

In 1558, Elizabeth in England overthrew the calculations of the Papists again, and defied Philip II., their champion. This is when John sees Christ sit with power and security, crowned with glory and armed with judgment.

Christ is seen at this period with a golden crown, showing that the kingdoms of the earth are His, and their rulers His ministers. We have instanced three;* thus, the Word is established in some degree of purity, in what is called the *first Reformation*.

Another minister is seen to come from the temple.† This is "*Zwingle*;" he calls upon Christ to bring God's judgment on man.‡ He appeared in Basle and Piedmont; he took the sword and repelled the persecutors, and a great slaughter of the Romanists took place. This is the sharp sickle. Up to this time there had been forty-eight Popes from the year 1323, who had been guilty of every vice that could be laid to their charge.§

In 1640, Charles I., by his covert attempts to raise

* Richard II., Henry VIII., and Elizabeth.

† The temple means Basle and Piedmont, the refuge of the Word.

‡ "He that killeth with the sword, must be killed with the sword." He died on the field; so did many others at this period.

§ In 1620, a great comet appeared, which alarmed every monarch in Europe.

CHAPTER XIV. the Roman Catholics to renewed power in England, brought on the religious persecution of Lilburne, Prynne, Bastwick, and Burton, who were ignominiously mutilated before the people.

The second attempt of the same monarch is represented by the memorable case of John Hampden; when at last the word of resistance came from the Presbyterians of Scotland, and the Puritans; the cry of insurrection arose mingled with those of "no Pope," "no Episcopacy." People of all classes hastened to Edinburgh, and forthwith drew up and signed the famous Covenant, to uphold which they organized a fine army, and officered it by experienced leaders of the Continental wars.*

Stafford came to the scaffold, and Charles was accounted a criminal and intriguing monarch. His Queen was a professed and open Papist, and is supposed to have urged the misguided sovereign to those acts which finally led to the melancholy and closing scenes of 1648.

Another minister appears, who comes from the altar (the church of Germany); this is Gustavus Adolphus.

He had rule over the empire of the idolator (fire), and carried the banner of Christ. He had the sharp sickle of war, and caused an immense slaughter of Romanists and followers of the Word.

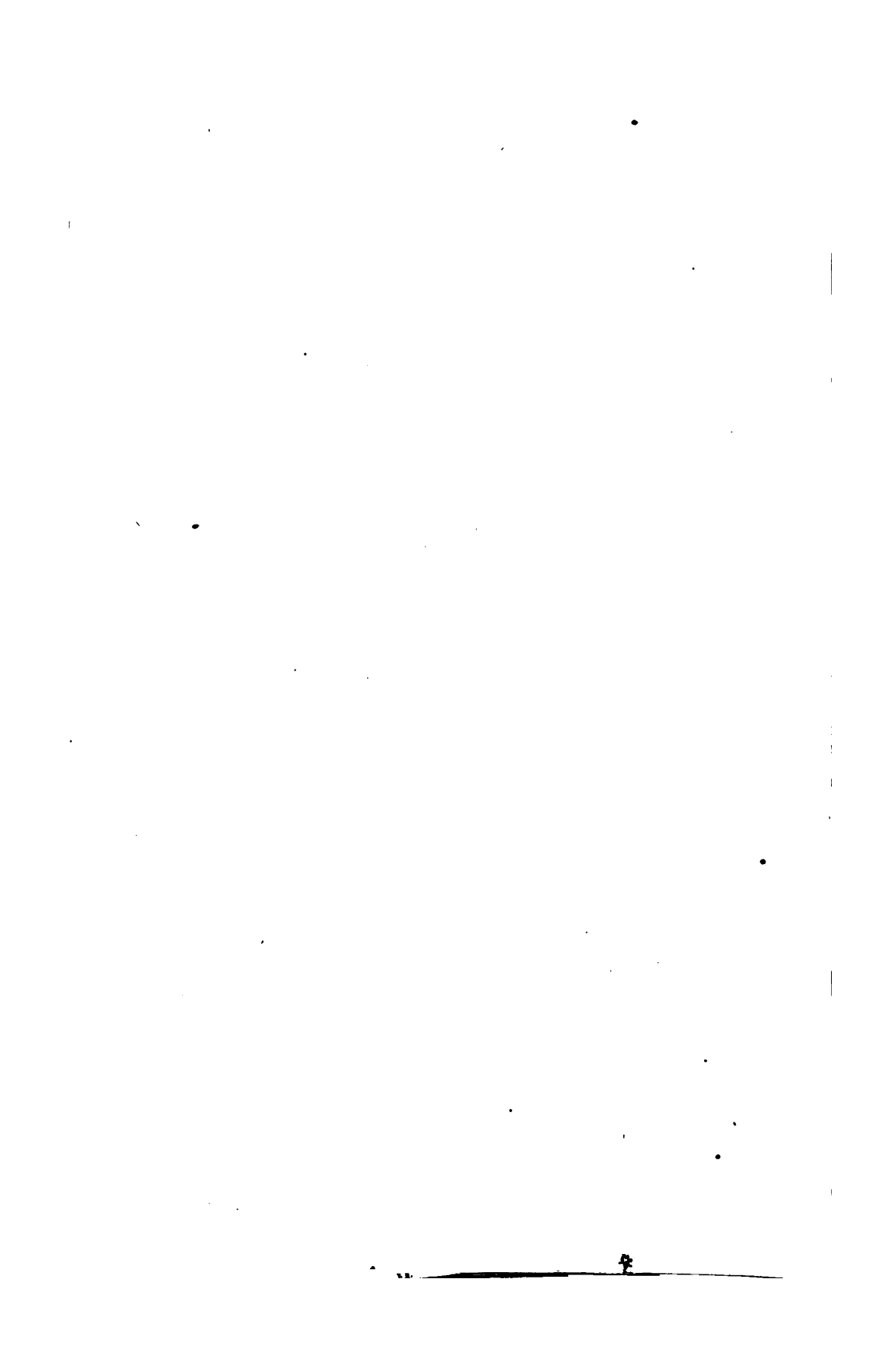
Charles I. endeavoured to restore the Papist domination, but Cromwell and the Puritans brought him to the block.

The battle of Naseby extinguished the hopes of the Romanists in Britain at this time.

* See the history of the period.



The Second Sickle; or, the Reaper of Sinners.



On the 11th of March, 1669, an eruption of Mount Etna took place, and overwhelmed fourteen towns and villages; and during the whole time of this calamity, neither sun, moon or stars were visible in the neighbouring country.* The *wine-press* of the *wrath of God* without the city (Word), was the great slaughter related in this chapter. The judgment was on the clusters of the vine (*the entanglements* of the *plant* of *sin*, for her fruit was full of maturity of vice.)

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* Clement IX. was Pope, and died December 9, 1669.

CHAPTER XV.

THE SEVEN ANGELS ENTRUSTED WITH JUDGMENT.

- CHAP. XV. THE signification of the great voice out of the temple*
 Verse 1. is a threatening of the seven last plagues upon the idolators; they are full of the terrors of *Jehovah*—wars, revolutions, &c.
- Verse 2. And John saw the *sea of glass* (the Jews) mixed with fire (idolatry of the world's empire, Rome); then he saw those who had conquered in the battle of the Lord stand in the place of the people of God (on the sea of glass), the Jews, and they had the harps, or sang the praises of God. These were the disciples of the Word.
- Verse 3. They sang both the song of Moses and that of Christ; that is, they believed in the prophets as well as the Saviour, saying, "Great and marvellous are thy judgments, Lord God Almighty."
- Verse 5. After this, came the acceptance of the Gentiles, who had sealed their faith with their blood. John looked and beheld the "*Temple in the Tabernacle of the Testimony of religion opened*;" that is, the Gospel of the covenant of Christ's death, is free to all. And the seven angels, or plagues, came out of the errors of man in the Gospel. The seven judgments were regulated by the

* Christ speaks of the temple of His body. I therefore conceive the temple will here bear the interpretation of God in man—*Christ* is God's temple. The Word is God's temple also.

pure and undefiled justice of Jehovah ; they bore the CHAP. XV.
impress (golden girdle) of the King of kings.

One of the four beasts (empires), Rome, gave unto Verse 7.
the seven angels seven golden vials (the seven judgments of the wrath of God), and man's heart was filled with ignorance of the power of God, and His glory ; and none were to be allowed to enter Christ's church of the Word (*in Rome*), until the seven judgments were (fulfilled) executed.

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THE SEVEN LAST JUDGMENTS, SEVEN VIALS, FROM 1566.

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IN reverting back a century, in the order of time, we come to speak of the church and this *vial*, at its commencement, 1566.* A great turmoil springs up in religion; the settlement of the church in England,

* In 1566, Pius V. persecuted the Reformed Church, and tried very hard to extirpate the Protestant creed. He died in 1572; in which year Gregory XIII. became Pope, and he also encouraged persecution. He excited Catherine de Medici and her execrable son, Charles IX. of France and Navarre, to the dreadful "massacre of St. Bartholomew," when nearly all the Protestants of France were ruthlessly slaughtered. Gregory was so pleased with this awful deed, that he ordered a medal to be struck to commemorate it, in the first year of his pontificate. He was followed by Sextus V., who was also an infamous persecutor. Every morning the executioner presented himself before the "*holy father*," to receive the names of the victims of the day, and very few days of his five years' reign passed without victims. Urban succeeded, and reigned *twelve days*. Sextus V. died August 27, 1590, and Urban on September 9, following. Gregory XIV. succeeded, and died October 15, 1590; then Innocent IX., who died on December 30, in the same year, just after he was *crowned*. In the month of November, 1618, a great comet appeared in the heavens; thousands were alarmed at it. King James, and some other kings, and the Pope, Paul V., all called councils about it. King James's advisers deferred to him the solution, as he is said to have studied astronomy. "Look you, men," said he, "the body of this great comet is over Germany, and it denounceth *war* and *desolation* to come upon that empire; but the tail of the star is over *England, Scotland, and Ireland*. Now, the sting is in the tail; and it therefore foretells that the greatest smart of it, and the sharpest execution of evil, shall *befal me or my children*." In 1621 began the persecution of the Vaudois, the descendants of the Church of the Word, by Gregory XV., which was continued by Urban VIII., when the "seat of the blessed St. Peter" was vacant for twelve years, when Innocent X. re-filled it, followed by Alexander VII., Clement IX., Clement X., and Innocent XI.

In November, 1686, upon the remote Alps, in the midst of forests, and



The Vial on the Earth.

before and after the death of Mary, and the vengeance of her husband, Philip of Spain, urged on by the Pope, and out of this springs the vials of God's terrors on sin. In going again over this date, we must remember that the scene is changed to the seat of Antichrist—at God's command.

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The first vial is poured out on sin ("earth") and the followers of Antichrist, upon those who wore the mark (the idolatrous punishment of the Romans, the cross), and upon them that adored *his image (the Pope)*. Verse 1.

This begins on the accession of the "Protestant Pope," Benedict XIV., who despised the vain and senseless ceremonies, as well as the idolatries of the Romish Church, discountenanced the superstition prevalent, and tried to reform it, and ultimately undertook to cleanse the church from its abomination. This was the first vexation to the followers of Antichrist. He was succeeded by Clement XIII. In 1578, Queen Elizabeth acceded to the English throne, and her rule was no small *sore*. The next vexation in this Pope's reign was

in the holes of the rocks, remained a few of the remnants of the descendants of the primitive church, that had endured persecution since 1621. The "Vaudois" had succeeded in concealing themselves, living by stealth on the remainder of their provisions, and on what they could find *left* around them; when the French scouts had passed, they collected together, and rendered assistance to one another. After enduring every possible hardship, indignity, and outrage, out of a population of near 20,000 souls, seated in the mountains of Piedmont, 2,600 only reached an asylum in Geneva; some fled into Germany, and Protestant Switzerland. Louis XIV. and James II. both contributed to swell the tide of *emigration* among their subjects.

In August, 1689, 900 "Vaudois" attempted the hazardous return to their villages; in this they succeeded, after a campaign of harassing warfare against overwhelming numbers. They succeeded, moreover, in regaining and retaining possession of their native land, and, receiving the "Act of Pacification" in May, 1694, their duke then commissioned them to *defend* the land *they* had *conquered*.

CHAPTER XVI. his continual struggle to uphold the ecclesiastical assumptions of the image of the beast against the dynasties of the world. His want of success was another vexation, which well-nigh distracted him. A greater trouble still was the expulsion of the Jesuits from Portugal, France, Spain, and Naples; and to this was added the loss of Avignon and Benevento, in consequence of Clement's attempting to exercise sovereign jurisdiction in the State of Parma. These were vexations of no common kind; and in 1769 Clement XIII. died, and was succeeded by Clement XIV.; and never were the affairs of the Roman Church in a more critical position. Portugal was on the eve of choosing a patriarch (another sore), and England (where George III. reigned) resisted *the Jesuits*. About 1770, France, Spain, and Naples were all meditating attacks on the papal authority (sores still). Venice was proposing to reform its religious communities; Poland, of curbing the insolence of the Pope's nuncios; while Germany was still farther estranged from papal dominion, and Switzerland quite lost. Clement himself was now obliged to decree the suppression of the Jesuits; this was a crowning sore. This vial lasts till 1775.

Verse 3. The second vial is poured on the "*sea*" (Rome), *the* congregation of "*waters*" (nations), and commences on the accession of Pius VI. It commences with the Pope's deposition of the Empress Maria Theresa, and the quarrel with Joseph II. (her son),* whose edicts and ordinances first ruffled the Pope's temper. The vows of nuns were submitted to the diocesan bishops, and matrimonial dispensation removed from the Pope of Rome altogether.

* The beast and his image quarrel.



The Vial on the Sea.



The Nile on the Waters.

Religious houses were suppressed, and ordination rejected at the hands of the Pope. CHAPTER
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The Duke of Modena suppressed the bloody Inquisition, and menaced Rome at the beginning of this vial; so that Rome in all her "institutions" became stagnant, and as the blood of a corpse; the "soul" of idolatry was *dead*. The extinction that was to come was fully accomplished by the abrogation of every *law* and institution of papal power, by the Emperor *Joseph*. The Pope had disputes afterwards with the Neapolitan and Tuscan courts, which threw a further damp on Rome.

These States annihilated the spiritual power of the image, so that his priests were useless among the people. The people of Rome were mutinous. This vial lasts till 1796.

The third angel poured out his vial upon the States, Verse 4.
"rivers" and "fountains," sources of (*waters*) nations.

The minister of this vial was Napoleon Buonaparte I.,* whose ire was raised by the constant reprisals of Pius V. on his authority; and when he penetrated into Italy in 1796, after gaining successive victories over the Austrians at Austerlitz and Marengo, he entered the Pope's territory, and took possession of Bologna, Ferrara, and Urbino, so that the Pope was compelled to throw himself upon the clemency of the conqueror, who granted him an armistice upon very severe terms. This minister is a retributive agent on *Antichrist*. Buonaparte took possession of Ancona and Loretto, after defeating the troops of Pius on the banks of the Tiber. The Pope was humbled, and sued for peace.

The Directory, who at that time held the power of

* Napoleon Buonaparte was born in Corsica, a province of France, and was the General of the Directory.

CHAPTER the French State, is the voice out of the altar, for they
XVI. assumed the government of Church and State. They treated the Pope with studied insult and scorn, and levied £1,200,000 (30 millions of livres) on his dominions, and some of the treasures in the Vatican.

The Pope was obliged to seize the deposits in the "Monta di Pieta," or national pawn-shop, by which hundreds of people were reduced to beggary. Thus, this vial fell upon the people and State of Rome, as well as the rest of the kingdoms of Europe.

Verse 8. Robespierre is the agent of the fourth judgment* "upon the *sun—Antichrist himself*"—and power was given him to destroy nations† with war. General Berthier is the representative of the fourth agent of God's vengeance, Robespierre. The French Directory were compelled by the voice of the French *people*, in a tumultuous meeting, to order the French and Cisalpine forces to march upon Rome. Of its approaching dissolution the image of the beast felt the infallible symptoms on the 10th of February, 1798. The French general, Berthier, entered Rome with a powerful army, and took possession of the castle of St. Angelo, and went himself to reside in the Quirinal Palace, thus displacing the Man of Sin (Pius VI.); while he, forsaken by his cardinals, remained shut up in the Vatican. Three days later, the French general ascended the Capitol, followed by a large retinue of officers, and formally deposed the Pope, and proclaimed the Roman Republic the sister and ally of France. The Pope made one more effort to prolong his temporal and spiritual rule. He sent his cardinal vicar, and other deputies, accompanied by the Neapolitan

* These vials are almost one judgment.

† "Nations" here means "temporal Rule of Rome."



The Vial on the Sun.

minister, to solicit a short respite on the surrender of provinces and millions. His last hope was annihilated by the French general refusing to "receive any other deputy than one from the Roman people." The Pope was thus deposed; his nephews and cardinals were degraded from their dignities, and deprived of their estates; the Pope's furniture and effects were sold by public auction; and he himself, having been publicly sentenced to banishment beyond the boundaries of the Roman States, was made prisoner, and conducted to the monastery of St. Barbe. He was afterwards taken to within two miles of Florence; but from this asylum he was driven by order of the Directory, and it was at length decided that he should be banished to the island of Sardinia. There he remained, closely watched, till March 1799, when he was conducted to Florence, from Florence to Parma, and from thence to Turin, once more over the Alps to Biançon, in Dauphiné, from this place to Grenoble, and thence to Valence, where it was decreed he should once more reside. The Directory, to add to his misfortunes, once more decreed his removal to Dijon; but in this they were doomed to be disappointed, for the mortification, fatigue, and continual exposure, as well as the rough treatment he had experienced, carried him off at the age of eighty-two, in the twenty-fifth year of his pontificate. This is part of the judgment on the Pope, or *sun*.

A more pliant instrument was now found in Pius VII., called Napoleon's pope, who crowned him. When Napoleon, favoured by fortune, became the French emperor, he, on the formation of a general combination against him (as his designs for the re-construction of the empire of the world became apparent), ordered the

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Pope to expel the English, Russian, and Sardinian subjects from his territories, and to shut the Italian ports against the powers at war with France. This the Pope refused to do, whereupon Napoleon invented a pretext for marching a French army to depose him, which in February 1808, under General Miolis, entered Rome for that purpose, and again took possession of the castle of St. Angelo, and the city gates soon after. By a decree, the emperor united the provinces of Ancona, Mercator, Fermo, and Urbino, and then afterwards conferred upon his son the Crown of Italy, as king of Rome;* and on the 17th May, 1809, Napoleon, then at war with Austria, issued another decree at Vienna, in which he united the remainder of the Roman States to the French empire. Thus, after the lapse of 1000 years, the donation of one usurper of France is reclaimed by another from the image of the beast, leaving the Pope his palaces and an income of £80,000 a year. On the 10th of June, of the same year, the Pope issued the papal thunder of excommunication against the emperor. Immediately upon this, the French commander resolved to remove Pius from the capital; and between two and three o'clock in the morning, on the 6th of July, 1809, some French soldiers scaled the walls of the papal palace of the *Quirinal*, in the greatest silence, and breaking open several doors, opened the great gates and let in their comrades from without. The Swiss guard made no resistance, and General Radet, of the gendarmerie, penetrated to the apartment of Pius, where he found him in full dress, in the midst of his attendants. The general told him he had orders to remove him from

* This feeble youth was on this pretence called "Napoleon II."

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Rome, unless he consented to sign an abdication of his CHAPTER
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temporal authority. On the Pope telling him "he received the appointment from God and St. Peter, and therefore could not obey man;" Radet told him he must depart immediately. "I then yield to force," replied Pius; and taking his breviary under his arm, he accompanied the general to the gate where his carriage was ready, with a soldier on each side of him armed, and an escort of soldiers before and behind. Thus Pius departed for Grenoble, from whence Napoleon ordered him to Savona, and afterwards to Fontainebleau, when the emperor insisted on his cancelling his own early marriage with *Josephine*. In the year 1812, Napoleon departed on his Russian campaign. We are prepared for the close fulfilment of the remainder of this vial.

The world (mankind) was destroyed with a great Verse 9.
 war, and blasphemed and prostituted the name of Christ.

On Napoleon's return from Moscow, he had repented not, nor received the word to give *God* glory; therefore his *star had set*—an immense army was lost. The superstitious bent of a strong mind and stronger will, warped by the fallacies of Romanism, made him more ready than before to receive the hints of the satellites of Antichrist, that all his misfortunes were caused by the little regard he had paid to the occupant of the "*chair of St. Peter*;" and these induced him to go to visit him in his confinement. He embraced him, and even treated him with marked attention; he introduced several cardinals to him, who persuaded the Pope to sign a new concordat. Napoleon now granted the old cardinals free access to him, when he placed the concordat he had signed before them. They directed an instant

CHAPTER XVI. *recantation*, as they said it was contrary to the canons, and detrimental to "*the church*," and Pius thereupon wrote to Napoleon, saying he retracted ; but the emperor disdained to notice it.

That Napoleon was the minister (angel) of the rivers and fountains, decreed by God for the purpose of working out His judgment on *Antichrist*, is seen in his triumphs and his failures; he *succeeded* against Austria and Italy, but he *failed* against Russia, England, Spain, Portugal, and Germany, where *this* purpose did *not* exist. On the defeat of the French army in Germany, he offered to restore the Pope, and give him the Papal States south of the Appenines. Pius answered, "*he would enter into no negotiation until he was restored to Rome.*"

On the 22nd of January, 1814, an order came from the Emperor for the Pope to leave Fontainebleau the next day.

Thus, by restoring the Pope and not repenting, did men repudiate the Word of God. Pius selected his native town of Casena for a residence until his political horizon should clear up.

After the abdication of Napoleon, and the peace of 1814, the Pope made a public entrance into Rome, on the 24th of May; and thus Antichrist was reinstated, and after the fall of Murat, in 1815, the whole of the Papal States were restored.

THUS ENDS THIS JUDGMENT.

Verse 10. The fifth angel affects the seat of the beast, that is, the city of Rome and the throne of Antichrist. This kingdom was to be, after 1815, full of ignorance and vice, when the people were oppressed by the restored throne of the image, and kept down by the hired Swiss troops and the Austrians; thus did the citizens gnaw



The Vial on Antichrist in the Vatican.



The Viol on the Euphrates. Hanging Gardens of Babylon.

their tongues in oppression, not daring to rebel. They endured the image of the beast, and continued to countenance the idolatry, and repented not. CHAPTER
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The whole kingdom of Antichrist was afflicted by the wars of Charles Albert, and the attempted Roman republic of Mazzini. In the "papal aggression" of 1850, attempts were made to entrap England into a restoration of Roman ascendancy, and Pope Pius IX. made a daring effort, in connexion with the Jesuits, to regain England. A catholic university is planned; monasteries and highly-decorated Gothic churches rise all over the three kingdoms; the Jesuits swarm over from Rome in great numbers; the Pope's nuncio is received at Court; and, at length, a composite doctrine emanates from the Jesuits to extinguish the Reformed Church, called, from its inventor (Dr. Pusey, who is now a resident professor of the University of Oxford),* Puseyism. This vial lasts till 1867.

The sixth minister pours out the judgment of the great ("Euphrates river†") Turkish nation. Verse 12. A dispute arises in Jerusalem, through the Russian and French ambassadors being called upon to settle a difference between the Greek and Roman "Christians" of Jerusalem. Russia calls Turkey "the sick man," meaning a decrepid or withering empire; a negotiation ensues, in the midst of which Nicholas the Czar invades the States of Moldavia and Wallachia; when England and France join to help Turkey against her barbarous opponent. The Turkish nation in the text is dried up, that is, withers, *not progressing for conquest*, that the way of the kings of the East, "Christ and His apostles," should

* Receiving the emoluments of the Protestant church.

† Waters are nations.

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be (opened) "prepared;" thus the Crimean war is announced as necessary, to open the Mahomedan empire to the Word of God, and generally to the East—namely, China and the East Indies.

John saw three *unclean spirits*, like frogs, come out of the mouth of the *dragon*;* the combatants that join are all of the old *Roman empire*,—*Britain* and *Gaul of the West*, and Constantinople of the East. Now the unclean spirits are strife, bigotry, and deception, out of the mouth of *France*; the *beast*, out of the mouth of the *false prophet Mahomet*, which is French influence. The text says, these spirits, strife, bigotry, and deception, are the spirits of devils working great *transformations* ("miracles"), changing dynasties, overturning empires, &c., that induce the rulers of kingdoms and the priests of the Word of God to kill each other, to advance the great day when all the kingdoms of the earth shall alike own one God, and Christ His Son indivisible with His Holy Spirit. Therefore, France is charged with this mission of *strife*.

This vial runs simultaneously with the seventh, being on the *Turkish nation*; it began in 1820, when the Greeks rebelled against the Sultan, and England and other powers established by congress the *Grecian kingdom*; from that time *Turkey* has suffered from intestine commotion and *foreign aggression*. *Earthquakes* and *pestilence*, from God's vengeance, and massacres of the Christians, have brought humiliating concession to *European powers*. In 1826, the Janissaries revolted, and thousands of them were slaughtered; in 1827, the battle of *Navarino* was fought, in which she lost 110 ships of war. Next

* The dragon is here the whole empire of England; the beast is the emperor of France; the false prophet is Mahomet.



The Three Beasts and Three Frogs.



year she had war with *Russia*, and an insurrection in *Albania*. Then came a ten years' war with *France*, by which she lost *Algiers*, permanently annexed to the empire of *France*. In 1839, *Egypt* and *Syria* were wrested from her by *Mehemet Ali*, the viceroy of *Egypt*, and confirmed to his son. *Cholera* and *plague* afflicted her for *eleven years*. Then, in 1854, came the Russian invasion of "the sick man," and consequently the Crimean war, which was extinguished by *France*,* when the intervention of the European powers of England and France alone saved her from dismemberment; this separated *Moldavia* and *Wallachia*. Again, a slaughter of the Christians took place at *Jeddo*. In 1859, an attempt has been made to run down a seven-oared caïque, which the Sultan embarked in to cross the Bosphorus to his palace, by a steamer bearing English colours; and also an extensive conspiracy has been detected to assassinate him, in which two hundred persons are implicated, the majority being Turks of substance and position, the principal in this affair being Djafee Dem, Pacha of *Albania*. Events of startling importance follow one another in rapid succession to the end of this vial.

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The fifth angel is threatened in the next verse, inasmuch as that he has raised these evil spirits. "*Nicholas*" is warned—

Behold, God cometh when no man expecteth Him. Verse 15.
Safe is he who watcheth, and keepeth his garment of *faith*, lest he is deprived of that hypocritical veil which he weareth. Now, what was the *pretext* for the war? Not to *support* the sick man, and help him to govern the

* France wishes to weaken no power but England, she wants strong allies. A strong Italian power, and a strong Belgian power, defeat her plotting.

CHAPTER XVI. Greek Christians, and to protect his subjects, but in reality to deprive him of the States he invaded; but he is warned to watch and be faithful, lest he be stripped of his hypocritical pretence, and all the world convinced of his deceptive motives. Nicholas died suddenly, and no one believed in his desire to save the sick man. Nicholas gathered the three armies together into one place, to begin the battle of ("*Armageddon*") of destruction. This, in this part of the judgment, is Sebastopol, in the Crimea, the taking of which place virtually ended the war, but not until 600,000 combatants of the four nations were slain.*

Verses 17. The seventh angel is Christ, who pours out His vial on the air (the faith of man in God). There came a mighty uproar out of the ideas of *men* of religion. God said, "It is *done*." Christ said on the cross, "*It is finished*;" the advent of Christ's universal reign, from the pouring out of this vial, has begun. There are to be *rebellions*,† judgments, and sieges, a general shaking of thrones; an universal terror, more mighty than the priests ever knew. The great ("city") church and Rome were divided into three creeds or kingdoms, and the cities of Rome were crushed, and (the) great "Babylon," Rome, was not forgotten by God, to give unto her her judgment, in His wrath.

* The curtailment of Russia's ambition in the latter day, in attempting dominion, is foretold in the 39th chapter of Ezekiel.

"1. Thus saith the Lord God: Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal"—"czar of all the Russias." (Great and Little Russe.)

"2. And I will turn thee *back*, and leave but a *sixth* part of thee, and will cause thee to come up (excite thee to conquest) from the *north parts* (into Europe, Asia, &c.), and will bring thee upon the mountains (governments) of Israel (Turkey).

"3. And I will smite *thy bow* out of thy left hand, and will cause thine arrows to fall out of thy right hand."

† *The great Indian rebellion* is a judgment on England.



The Vial in the Air.

We anticipate that three kingdoms will spring up out of the Roman States—Lombardy, Venice, and the Romagna. Of Rome it says, every “*island*,” that is, every city under the dominion of Rome (the sea) repudiates his, the Pope’s rule; the “*mountains*” (governments) were dissolved, and a great religious war fell upon the priests of *Rome*: “every stone the weight of a talent.” The priests blasphemed God, they made no progress in reformation, because of the plague of war, for the plague thereof was exceeding fearful to them.

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The stone is the convincing arguments that are now to be put before the world of the truth of the Word.

In this chapter it is foretold by the mighty earthquake that there will be a general disturbance throughout the world, an abrogation of treaties (1815?), fear that shall pervade all nations (who are now arming), which should prepare the (seed), or the way for the reception of the Word of God by all nations. This is to take place through the *wars, rebellions, massacres*, and other calamities incidental to this period. The nations who are now to receive the light of His Word are China, Japan, and India. *Earthquakes and comets precede these events.*

The Word, ruling events as they occur, is at this time (*i.e.* about 1854) to get admission to China.

We do not know the ultimate result of the part China will play in the congregation of nations, but we know that this brings in the collision with their allies, the *Russians*, and ultimately a war with France, England and America, which will not be settled until the Chinese empire is subdued and parcelled out by the European nations, which go forth unto the *rulers of sin*, and of the whole world, to provoke them to battle.

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Verse 14. The Chinese Empire is the largest in extent of any ; and from the time of Confucius, 560 B.C., has been the most exclusive ; it is bounded on the north by *Siberia* ; on the west, by Independent *Tartary*, and the *Punjaub* ; south, by *Hindostan*, *Burmah*, *Laos*, *Assam*, and the *Chinese Sea* ; east, by different arms of the *North Pacific Ocean*, under the names of *Tongay* or the *East Sea*, *Whanhae* or *Yellow Sea*, *Sea of Japan*, and *Sea of Okhotsk* ; its length is 3350 miles, its breadth is 2100 miles, its population is 500,000,000.

• Their first was the Tsin dynasty, about 400 years before Christ, when they had attained considerable power ; they were the constant prey of the *Tartars*, against whose invasions and rapacity the great wall, extending, over valley and mountains, a course of 1260 miles, was built. About the second year of the second century, the empire was divided into *three States*, and continued so till A.D. 585, when it became one empire. Three centuries later, the right to the throne was disputed, and civil war raged, till an adjustment took place by the establishment of the Tsoong dynasty, under Taetsoo, A.D. 950. Under this dynasty great progress was made in literature and art. New inroads of the Tartars now pressed the Chinese so hard that they called in the aid of the Mongols, who freed them from their oppressors, but gave them a new master, in the celebrated "*Kublai Khan*," who founded the Mongol dynasty, and who removed the capital from Nankin to Peking ; his ninth descendant was driven from the throne, and a native dynasty, called Wing, again succeeded in 1366, in the person of Hungwen. A long period of peace ensued, which was broken in 1618, when the Manchoes, a mixed Tartar and Mongol race, gained the ascendancy, and after a war of twenty-seven



The Overturning of the Altar in China.



years, established the Tartar dynasty in the person of Shunchy: this dynasty has existed ever since. Attempts have been made to trade by the English, in 1596, in the reign of Queen Elizabeth; it was thoroughly established in 1792, and an embassy was sent by the Prince Regent, afterwards George IV., in 1841.

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The British came into collision with the empire, and in 1842 they took the island of Hong Kong, which was ceded to the British in that year; it is 10 miles long, and $7\frac{1}{2}$ broad: it is 75 miles S.E. from Canton.

The oppressions of the Tartar emperors had divided the empire into secret societies, the chief of which, the Triad Society, resembles our Freemasonry, having agents in every quarter of the empire. To Dr. Gutzlaff, a German, descended from a Fokienese, and one of our missionaries, who came to China after the capture of Hong Kong, seems due the credit of opening the minds of the Chinese to the great truths of Christianity. Thus the capture of Hong Kong by the British has led the way to the subsequent revolutionary canker existing, and perhaps may lead to the emancipation of this, the largest of empires, from the thralldom of idolatry. The idolatries of the Chinese are of a much earlier date than any other, and may be traced to the early Egyptian idols. The present revolutionary thorn planted in this empire and submitted to by the "*Brother to the Moon*," consists of Taa-ping-wang, a native scholar, and the disciple of Roberts, who was a disciple of Gutzlaff's. The treachery of the Chinese character is so prominent that no dependence whatever can be placed on their word or *oath*; their knowledge of *right* and *wrong* is so perverted, that they are always ready to rob and murder, and then by lying to excuse or defend themselves. The steady

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advance of the Russians from the north, and that of the French, English, and Americans, will bring about a collision, and if the Chinese should indulge their almost irrepressible desire for treachery, they will no doubt call in the Mongolians and Russians to sustain them in the conflict; but the conquest of the empire will follow, and most probably be divided as colonies between England, France, and Russia, with perhaps America.

The new government consists of five kings, one of the West, one of the East, one of the South, and one of the North,—with Tiente, or Taa-ping-wang, ruler of the whole. These *may* be called the kings of the East, for whom the disturbance of the Turkish nation is to prepare the way; but we conceive them to be Christ and His disciples.

It is worthy of remark that the Chinese empire began in three parts, and will probably end so. There is always a consonancy in the commencement and the extinction of empires: look, for instance, at the rude, independent sway of Romulus and his bandit-like community, and then compare the expiring rule of the Pope and the brigandage of his subjects in the present day.

Prophecy is suspended at the end of this chapter, to be resumed in the 18th chapter.

The fate of the Turkish empire has begun and will end in fanatical wars with other powers, plague, pestilence, and famine. The text says, "the water thereof is dried up;" at this period the land will be cleared by God's judgment, by a fearful pestilence. Turkey will die for want of Turks, and the empire end in dismemberment. A fierce and bloody revolution will take place at Constantinople, some time before 1867, when she will fall an easy prey to a new master. France will pretend to assist the government in its peril, but is finally destined to hold possession of Constantinople, and to that end are her armaments by sea and land. She, like the late autocrat of Russia, is jealous of the might and power of the Anglo-Saxon race in England, and her vigorous and progressing colonies—"the young lions;" and Napoleon III. hopes by this extension to obtain a legitimate position in the minds of his people.

The Pope will fly to Spain and Naples for succour. On the Moors, Japanese, and Chinese, this vial will operate; they are in equal danger of being appropriated by other nations. England and France together will get a large district before 1861, but they will have to fight for it. The Russians are working through Tartary, and by quarrels with Persia, building ships, enfranchising her serfs, are preparing to assist France in getting and keeping possession of Constantinople; and *it is not at all unlikely that at this time* a treaty exists for this purpose. If England wishes to maintain her position, she has no time to lose in preparation—the nation of the Turks *is dried up*, that the way of the kings of the East may be prepared. Now it does not appear quite clear, so concise is this part of the prophecy, *who the kings of the alliance are to be*; but if they are to be *Russia and France*, then we apprehend the counsels of *France* will prevail, seeing that each of the three powers engaged in this vial, viz., France, Russia, and Turkey, are to have three *unclean spirits* come out of their mouths, and that they are *like frogs*. A *frog* was the ancient heraldic device of the *Franks*, but it is to be observed that these unclean spirits, *like frogs*, are to come out of the *mouth* of the *beast* (Rome, where the *influence of France* will prevail); out of the *mouth* of the *dragon* (idolatry, *Russia*), who will truckle to *France*; and out of the *mouth* of *Mahomet*, who will be *obliged* to allow the *frog* to remain and colonize in the *Euphrates* and the Bosphorus; thus, French policy or influence is dominant for evil. But there is one more nation which must be in the fray, namely, *England*. What part she will play, we know not, except that she will, by some means, be *deceived* by the unclean spirit of the *frogs*. This will cause an *universal war* among the *nations*, and most likely again on Turkish soil; but we are told they are the *spirits of devils*, “*deceivers*,” “*idolators*,” working *miracles* and “*great deeds*,” which shall bring us to the *great day* of God Almighty, that is, to that *war* that is to open *all* nations to the *pure Word of God*, and excite them to the destruction of all *relics of idolatry*. And in the continuation of this great battle, *He* shall gather together the wicked—those who worship wood and stone—and in the *great day* the four winds of heaven shall disperse them like “*the chaff of the summer threshing floors*,”—they shall not be found. CHAPTER XVI.

CHAPTER XVII.

IDENTIFICATION OF ANTICHRIST PREVIOUS TO HIS FALL.

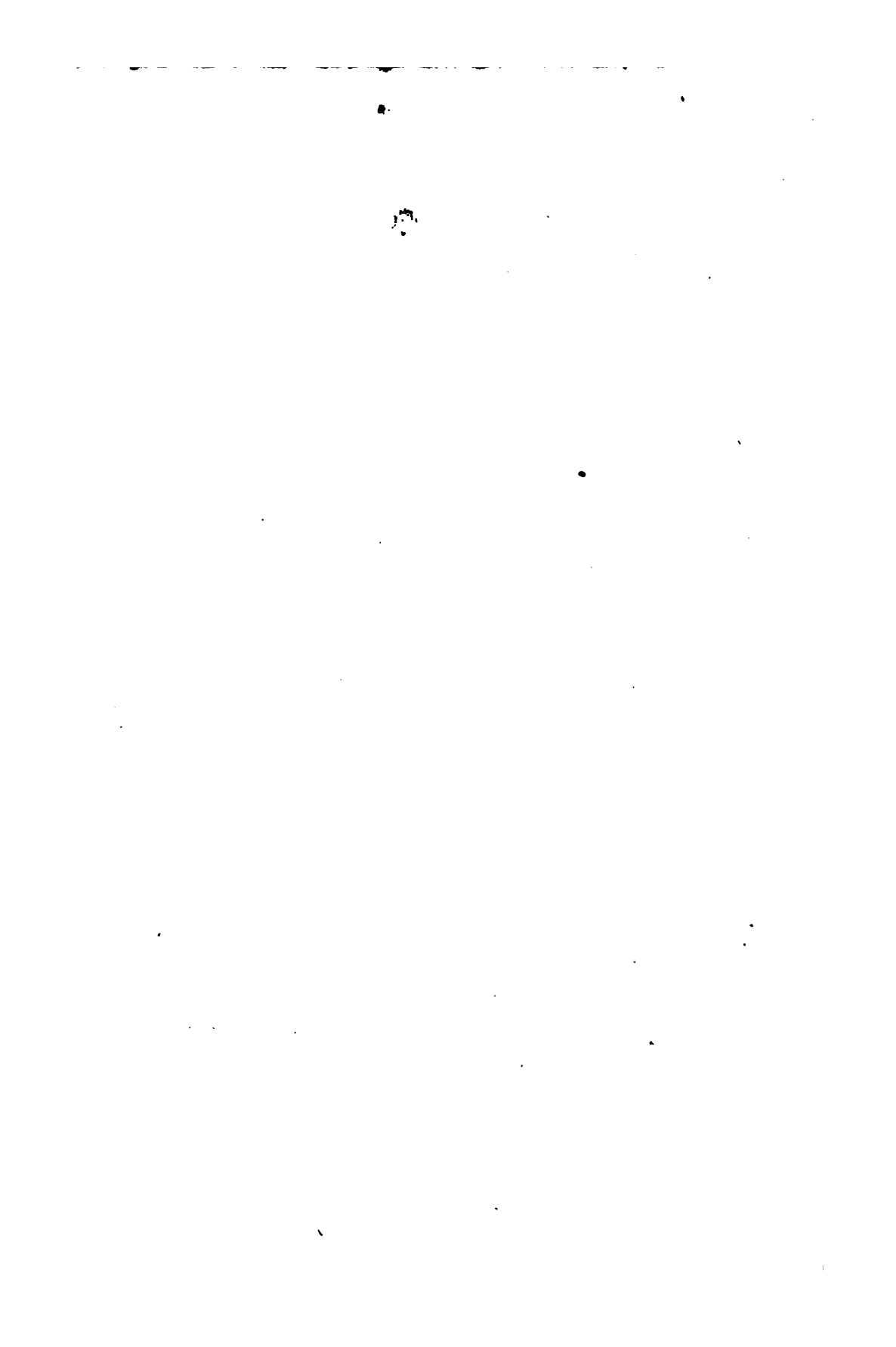
CHAPTER XVII.
 Verse 1. CHRIST is one of the seven angels, the last and the greatest, who is entrusted with the vials of God's wrath.

John says He came and talked with him, and *commanded* him to "come hither;"* so we must conclude it was his Lord and Master, Christ. And He said, "I will show you," I will point out to you unmistakably the judgment, that is, the ANTAGONIST, the *tempter*, that my disciples are to be *tried by*; the great monster imposture, the "*image* of the pagan beast Rome," that prostitute "*church*" that is to assume infallibility, to call herself my *representative*; Rome, that "*sitteth*," that *ruleth*, or depresseth like a hideous nightmare many (waters) nations.

Verse 3. John is carried away into the wilderness in the vision. This is the land made desolate by idolatry, *Rome*, where he sees the image of the scarlet beast, presuming to be the church of Christ, full of titles of impiety, having seven† kings or rulers, and ten provinces. She was dressed in the purple of the Roman empire, and assumed her titles, and occupied her seat or throne. She was adorned with jewels of affected righteousness, and pearls of costly value, bearing the goblet of her hideous deceptions, and inviting all men to drink her intoxicating draught of evil.

* The Spirit of God and the Gospel inform him.

† Seven sacraments (?).





The Temporal Power of Rome drank with the Blood of the Disciples of the Word.

Upon her brow was stamped, by the finger of God, the brand of deception, Rome—Babylon, mistress of the world, mother of infamy, and abominations of sin. This church was made for the purification of the light of the apostles, and gorged with the blood of the innocent martyrs of the Word. And when he beheld he was lost in wonder. The seven kings of Rome were Romulus, A.M. 3301; Numa Pompilius, 3340; Tullius Hostilius, 3383; Ancus Marcius, 3414; Tarquinius Priscus, 3439; Servius Tullius, 3477; Tarquinius Superbus, 3521. There had also been seven forms of government lawgivers—kings, consuls, tribunes (commonwealth), triumvirs, quæstors, pretors, and emperors. *Five* of these had fallen in St. John's time; one was (is) the *emperor*. The others, the *image*, or *Pope*, or *Antichrist*, had not then *yet come*; but when he did come, he should stay a short (*space*) time—1260 years.

And the angel Christ said, Why didst thou wonder? I will show thee the deception (mystery) of the woman (church), and of the beast that carrieth her (empire), upon which she is to reign, that hath the seven (hills) governments, and ten provinces, "*heads and horns*."

The beast that thou sawest is now and was the idolatrous impostor, who is eventually to call himself *father* (God's name). He is Satan, the tempter. He was the serpent in the garden of Eden, and the devil in the herd of swine that I cast out, that was allowed in former ages to roam at large, and to tempt mankind to sin. He is not yet in the place allotted to him. Antichrist, the image of the beast, had not appeared in St. John's time; the Pagan Roman emperor was on the throne of the empire. *He* shall "ascend" or spring out of the bottomless pit of *idolatry*, and *dwell* in *blasphemy*; and those

CHAPTER XVII. who live in sin shall be surprised, and the worshippers of Jupiter; and the heathen gods shall be astonished.

When they beheld the ancient forms of paganism adopted by Constantine (they rebelled at the edict, and several times revolted), though Antichrist was not then developed; the rites assumed the *name* of Christ; it *was* then as now, essentially *idolatry*, the worship of many gods. *Moses* and the *prophets*, Christ and the Virgin, as well as the prophets, being put in the place of the heathen gods, under one pretence or another; as in "the *invocation of saints*," the supplication to *Mary*, the mother of God, &c., &c. To know this, requires a mind conversant with the Word of God; "here is the mind that hath wisdom." The seven *heads (hills)* are seven governments, on which the woman sitteth; she is to reign over France, Spain, Italy, Poland, Belgium, Portugal, and Austria.

Verse 9.

And the beast that *was*, the pagan emperor, and *is not*, that is, his image (to come), is the *eighth*, and is of the seven; this is the *counterpart* of the emperor. He is *Antichrist, the Pope*; he goeth into *blasphemy* against God—that is, *perdition*; and the *ten horns* are the *ten kings which are to come*; they are the provinces to be erected into kingdoms, to be ruled by Antichrist, who is *the emperor*. He wears the purple and scarlet of empire; he is "Pontifex Maximus"—"Cæsar," as well as the "vicar of Christ," God upon earth, &c. They receive *power* only as rulers one hour* with the beast. Each province of the empire was first governed by a *lieutenant*.† These (the lieutenants of the empire) agreed

* In common or conjunction.

† Emperor's lieutenant in Gaul or in Spain, &c.

with the emperor, and gave their power and strength to him. CHAPTER
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These provinces shall all persecute the Lamb, the fold of Christ; yet He and His disciples shall disappoint them, and overcome them, for Christ is Lord of lords, and King of kings, and His disciples are good and faithful.

And John was told the *waters* (nations), which he saw, Verse 15. where the w . . . e sitteth, are *peoples, multitudes, sects,* and *tongues*; the assemblage of all nations, the metropolis of the world—"Rome," wicked as Babylon.

And the ten horns (provinces)* which thou sawest Verse 16. upon the *beast* (emperor), shall hate the church, and shall make her desolate (lonely) and naked (strip off her pretences), shall eat her flesh, explode her heresies, consume her idolatries.

For God hath decreed that these nations that were Verse 17. the provinces of old Rome shall fulfil His will, and agree to lend dominion to the idolater (beast), until the words of God are accomplished.

And the woman which you beheld *is* that great city Verse 18. (Rome), which reigneth over the kings of the *earth*.

NOTE.—It may be observed that prophecy closes at the "beginning of the end," which is at the commencement of the general strife of nations, that brings about the return of the Jews to the Holy Land, and the final manifestation of Christ to the Jews, which will complete His universal kingdom on earth.

* Future kingdoms.

CHAPTER XVIII.

THE MANNER OF THE FALL OF ANTICHRIST, AND THE
REASONS.

CHAPTER XVIII.
Verse 1. AND after these things I, John, saw another minister come out of the religion of the Word, having great influence (eloquence, power), and ("earth") sin was lightened (exposed) by his preaching.

He cried loudly, and made himself heard among the nations. This appears to be an orator, Alessandro Gavazzi; his voice was heard in anger, denouncing Rome in all her blasphemies and iniquities; saying, that *Rome* ("*Babylon*") was corrupted in morals, and feeble in power. He announced it had fallen, and needed energetic reform as a State; that every known vice of ancient times still reigned in the Papal court; that it was the habitation of devils (idolatry), the fountain-head of all continental intrigue (hold of every foul spirit), the home of every tainted and detestable ambition. Instead of the residence of the boasted virtuous and victorious Roman eagle, it was the foul and fœtid nest of the carrion-eating vulture, bloated and livid with its gross and voluptuous feeding, and unable to move.

Verse 3. For all creeds ("nations") have "drunk" (imbibed) of the wine (the essence) of the doubt ("wrath"), of her faithlessness ("fornication"), and the kings (cardinals), the rulers of ("earth") sin, have gone after strange gods; and have "committed fornication with her;" and the



The Papal Beast that carryeth the Harlot of Rome. The Cup of Fornications.

merchants of the ("earth"), the traffickers in sin, priests of her "*church*," have become great and rich through the number of her emoluments, "abundance of her delicacies." CHAPTER XVIII.

And St. John heard another call from the religion of the Word from Piedmont and Sardinia; an invitation to the oppressed worshippers, in secret, in Rome, to come out of her, lest sharing in her iniquities they should suffer with her in judgment.

For her sins have defiled religion (heaven), and God (Jehovah) hath not forgotten her blasphemous pretensions (iniquities.) Verse 5.

God will reward her, as she rewarded the followers of the Word, by *fire*, and the *sword*, and *persecution*, four times over, according to her deeds, "double unto her double;" in the poisoned chalice she hath filled, she shall be twice accursed. Verse 6.

How much, as she hath "*glorified*" (boasted), so much again shall she be degraded; as much as she hath prided herself, and lived deliciously, and asserted her truth and immunity from sin, so much more torment and sorrow, so much persecution and judgment will God give her; "for she saith in her *heart*," in her *doctrine*, "I sit a queen of churches. I am the representative and ruler of God's church," while I have said, "My church is *not of this world*." She has said, "I am the *true* ruler of God's people—I am no widow. Christ, the husband, the bride, will never desert me;" and hath thus applied the words of Christ to His persecuted church to herself. "*God will never desert His church*;" she assumes that her imposture will not be detected (see no sorrow). Verse 7.

Therefore, shall her (judgment) plagues come in one Verse 9.

CHAPTER XVIII. "day" (month). Great events will occur for Rome before January, 1860. She will most probably be in insurrection, besieged, and taken, and the government of the Pope swept away for ever. "Death and mourning," annihilation and repining, "famine," death and pestilence shall desolate the land.*

Verse 11. The "merchants (priests) of *sin*" (earth) shall grieve. No man buyeth their indulgences ("merchandise") any more: the indulgence of grace (gold), and silver, (purity); "precious stones," (virtuous names); of pearls (cardinal virtues), of "fine linen," and "purple silk and scarlet" (immunity of the priests), and all thyme wood (embellishment of worship), all manner of "vessels of ivory" (of the different sacraments), and "all manner of vessels of most precious wood" (all kinds of promises of heaven and Paradise), of "*brass*" (riches in heaven), and iron (stern virtue), and of "marble" (repentance accepted), and "cinnamon" (of preservation from evil spirits), of "odours" (recovered names), of "ointments" (penances), and "frankincense" (of ceremonies), and "wine" (spirit

* The revivals that have now spread all over the ten kingdoms among the followers of the Word, and the "pastoral and canonical salutations" that have issued from the prelates of the Roman heresy in every kingdom, show the period of defiance has arrived; while the furious anathemas of Drs. Wiseman and M'Hale, "*the Shepherd and the Seaman Pudens*," and the *Leopard* of St. *Jar-lath*, the vapourer, show that the pretended "*father of the faithful*," who forsakes his flock for the second time, in order to be sure of his personal safety, has good reason to fear, and endeavour to engage the inexperienced King of NAPLES, and the harlot Queen of *Spain*, in quelling the spirit of liberty, which Louis Napoleon has aroused but *dare not* assail. This, and the question of the three duchies, Parma, Modena, and Tuscany; the attitude, power, and DESTINY of GARIBALDI; the struggles of the Pope; the machinations of *Russia*; the duplicity of *France*; the private designs of Austria, form the entanglement of the nations at this period, and cause England, with her unprotected dominions, a severe panic.



The Death of Antichrist (killed by his own Shadows), who expires, like the dying horn, exhausted.

of heaven), and "oil" (cure of sin), and "fine flour" (deep mystery), and "wheat" (*religious truths*), and "beasts" (*idols*), and "sheep" (faithful followers of the rites), and "horses" (Jesuits), and "chariots" (hierarchy), and "slaves" (missionaries), and "*souls of men*" (wealth of the priests in the claim on the departed), and all its hideous emoluments and the fruits, the rewards that thy ("soul") inmost spirits longed for, are departed from thee; and all things that were valued and worthy are departed from thee; and thou shalt possess them no more at all.

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The traffickers in these things, which were made rich by her, shall stand aloof in the day of peril and judgment; they shall desert her, and say, "Alas! alas! that great church that was clothed in purity, and robes of empire and religion, decked with heavenly attributes and god-like virtues, and in one month are thy riches come to nought."

And every shipmaster ("abbot"), and all the people in convents, and monks, and as many as trade in religious houses, stood afar off and wept, when they beheld the ignorance of her burning, saying, "What creed is like unto this great creed! what city is like unto Rome." And they shall cast ("dust") the city down on their heads, and weep and wail, crying out, "Alas! alas! that great creed wherein were made rich all those who had positions because of her costliness; in one month is she made desolate."

Rejoice over her and be glad, religion of my Word, and ye righteous apostles and disciples; for God hath avenged you on her.

John sees a mighty angel, who took up a stone like a great "*millstone*" (offence), and cast it into the "*sea*"

Verse 15.
Verse 17.
Verse 20.
Verse 21.

CHAPTER (Rome).* This is Louis Napoleon, who adopts the
XVIII. notion of the orator concerning Rome. He gives some

* Nebuchadnezzar's dream of the image of idolatry, explained in the 2nd chapter of Daniel, is corroborative of this verse.

"The king saw," says Daniel, "a great image, whose brightness was excellent, but whose form was terrible." Is not this a true description of idolatry?

The head (Assyria) was of fine gold Babylonian Empire.
Two arms of *silver*, Medes and Persians Media.
Belly and thighs of brass Macedon and Greece.
The legs of iron, partially iron and partly clay...Rome.

This empire, on account of its component parts, should first separate into two parts, the Eastern and Western Empires, and then into ten kingdoms. The king saw this image, and then beheld a stone, not *made* with *hands*, poised in the air. This is the same image as the vial in the air in St. John's work. The stone is the power—faith of man in God—which is able to actuate men to the greatest enterprises; it falls on the *feet* (on the ten toes) of the *image of idolatry* on that land where it stands in power. The millstone is thrown into the sea (*Rome*), and Italy.

This image of idolatry is set up by the nations;—whose brightness is excellent, and form (mystery) terrible; yet is it composed of every valuable material, *gold, silver, brass, and iron*. This stone is more powerful than all these, though iron breaketh all things; it is the *Word of God*, which was to come to the nations, and *after* it had smitten the feet of the image it grew into a great mountain (government), and *filled* (spread over) *the whole earth*. But the *image itself crumbled to pieces*, and "became like the *chaff of the summer threshing-floors*," and the *wind* carried it away; and no place was found for *idolatry*. The fourth kingdom (Rome) shall be strong of iron; but as iron breaketh every thing else in pieces, so shall *it* be *broken and bruised*. This kingdom shall be divided in composition, like iron and clay. Clay clings round iron as the provinces of Rome depended on Rome, and also as the *Church* clung to the State until it hid the empire altogether in its own "*miry*" body.

That these are kings this verse informs us, as it says in the days of these kings shall the *God of Heaven set up a kingdom* which shall never be destroyed; that is, in the time of the Roman emperor, while its legs are of iron, the Saviour of the world shall appear, and *His kingdom* shall never be destroyed. This kingdom shall not be left to *other people*, that is, it shall *not* be at the *mercy of the Gentiles*, or forsaken by God; but it shall **BREAK IN PIECES AND CONSUME ALL THESE KINGDOMS**, and it shall *stand for ever*. This is the most important part of the prophecy, as the disputes about religion in the latter day will change the dominion of all the nations that once formed the empire of iron and clay. England is one, as the legions of Britain bore the lion for *Julius Caesar*.

annoyance to Pius IX., perhaps by withdrawing the French army, that are there to grind and oppress the people like a millstone; and out of this, or his *secret* machinations about *a throne*, shall *arise* the cause of Rome's overthrow; and the insurrection shall be directed against the Pope, if he does not fly, and cardinals, and several shall be slain, and the city much injured. The rule of the Pope shall be annihilated; the Roman "religion" shall depart, also, from every State gradually.

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"The light of a candle (the pretended sun) shall no more shine in thee;" the presence of the bride (the Gospel) and the bridegroom (Christ) "shall be heard no more at all in thee," for by thy deceptions have all been allured. In her was found the blood of the apostles and martyrs of the Word slain by *sin*, upon the false pretext of heresy to God and His Word.*

Verse 32.

* If we recur to recent events, we find much of the foregoing interpretation literally verified by events.

Victor Emmanuel, king of Sardinia, adopts the orator's impressive denunciations spoken of in the first part of this chapter. His youthful daughter is given in marriage to the cousin of Napoleon III. The people of the different States are thoroughly disaffected to the Pope's rule, and endeavour to shake off the incubus of the rule of the image (Antichrist). Austria announces herself the protector of "*the CHURCH*;" she has a concordat. The text shadows forth the deep and double vengeance of Jehovah that is now to overtake her for her arrogance and idolatry.

The Emperor of France, the King of Sardinia, with Garibaldi as a sort of independent national general, chase the Austrians out of Italy in a month, with immense slaughter.

The time of the Italian war the rule of the Pope shall cease. Distant thrones shall fear the extension of the war, and several of the ten kingdoms, if not all, shall negotiate to preserve Rome. They grieve that the great church, that was dressed out in the purple robes of empire and dressed up in *exclusive* piety and *heavenly* privileges, should fall. The cardinals and ponderous hierarchy, as well as the Jesuits, and they that *traffic* in religion, are pointed out. The veil is to be lifted, that the nations may behold the hollowness and the rottenness of the monster image, and the followers of the Word are to rejoice. The commotion will end when Rome is again reduced to a province of a new *combination*.

CHAPTER XVIII. Lombardy, Parma, and Modena are three States about which there will be much negotiation. Lombardy has been the best off; the Duke of Modena was a tyrant of the true Papal stamp. The enormities of 1831 equal, if they do not exceed, the Duke of Alva's exploits in cruelty.

The inhabitants of Modena have been crushed with an iron despotism. The Duchy of Parma, given in the Congress of Vienna to Maria Louisa, Napoleon I.'s widow, has been for a series of years the plaything of a *wanton*. A recent author says, "In the history of her amours lies the clue to the history of her reign. Splendid and munificent under *Neipparg*; grasping and parsimonious when Werklein held the ascendancy; oppressive and inquisitorial while Mistrali occupied her affections; but the acmè of misgovernment was finally reached by the elevation of the Count of Bombelles (an Austrian diplomatist) to the post so many had previously enjoyed.

"In Naples and Sicily, things were even worse than in Northern Italy; but, worst of all, was the miserable, effete, and contemptible government of the Pontifical States. Here every vice and crime flourished in rank luxuriance under the rule of ecclesiastics; the '*clergy*' themselves were steeped in immorality, and scarcely sought to conceal their gross sensuality; brigandage and open and avowed robbery was the only trade that prospered. The '*Post-office*,' it may be added," says he, "had become a vehicle for ascertaining the sentiments of private persons, and the boasted secrecy of the confessional was made subservient to the same end. Such was Rome under the sway of Gregory XVI., and events have proved that evils like those we have enumerated were inseparable from ecclesiastical

government in those days. In vain did his successor, Pio Nino, attempt to reform, and assume a liberal character. When, in 1848 and 1849, the Papal throne was upset by Mazzini, the Italian patriots were not blood-thirsty; and when Mazzini was raised to power, as the chief triumvir of the Republic, he did not set the example of cruelty or retaliation. The Pope escaped, it is well-known, in the appropriate dress of a footman, and when re-actionary plots were being constantly discovered of the true St. Bartholomew stamp, planned by the cardinals of Gaeta, and of which the parochial priests were the most diligent abettors, no act of reprisal occurred through the interference of the experimental government.”

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XVIII.

CHAPTER XIX.

THE NATIONS PRAISE GOD.

- CHAPTER XIX.
Verse 1. AFTER these events there is to be a great turmoil in religion. Many nations gave praise, and honoured Jehovah, praising Him for the salvation, glory, honour, and power bestowed on them.
- Verse 2. Saying, for just and righteous are His judgments, in that He hath judged the "Great Deception," that did deform even *sin* by her fabrications, and so avenged the blood of His disciples on her.
- Verse 3. And again they sang God's praises as her ignorance appeared to them, and their knowledge increased.
- Verse 4. They saw in the works of the prophets of old that all empires had been adjudged for the worship of that God who made Jerusalem His throne; and they said, so be it, and gave praise.
- Verse 5. The Word that came out of Jerusalem said, Praise our God all ye His disciples, and ye that fear Him, both humble and powerful.
- Verse 6. And after this there was trouble among many nations, and many wars, the object of which was religion, which proved that the Lord omnipotent reigneth.
- Verse 7. They, the nations, say, let us be glad, and rejoice, and give honour to Him, for the marriage of the Lamb; that is, the nations accept Christ, and God forgiveth past transgressions.
- Verse 8. To the church of the Word, it was written, should

belong purity, for purity is the righteousness of her disciples. CHAPTER
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The apostle is told to write that blessed are they who are deemed worthy of the final reward of righteousness, and to impress upon all men that it is the true Word of God. Verse 9.

John says, that in the vision he fell down to worship his Master, Christ, and was forbidden. He desires to show the sinfulness of making *Christ* into *God*. He is told to worship God the Father only, for the proof of Jesus being the Son of God is the Gospel, and that to believe him equal to the Godhead is idolatry. Verse 10.

John now sees religion opened to all men, Jew and Gentile alike. Christ appears as a conqueror, on a white horse (purity), and, in future, the disputes of men concerning Him shall bring judgment, and cause strife among the nations. Verse 11.

He is described as a searcher, equal to fire, and crowned by many nations (elevated), and called by a name that no one knew, but Christ Himself (the Holy). Verse 12.

He was dignified by the robe of blood, or sacrifice, and ready to grant salvation to all men who believe His Word. Verse 13.

The army of martyrs in heaven (religion), followed Him in purity, and were clothed (robed) in His glory (righteousness). Verse 14.

And out of His Word (mouth) goeth the rebuke (sharp sword), and with His law shall He now rule the nations; He shall rule them with the standard of truth—and He bringeth the strength of God's judgment on man. Verse 15.

The garment of Christ is faith in man, His power is that of the KING OF KINGS, and LORD OF LORDS. Verse 16.

John sees an angel, or minister, stand in the place of Verse 17.

CHAPTER XIX. Antichrist, which is war the *destroyer*, who calls all the various sectarians that are in religion together, to come into the true fold of Christ.

Verse 18. The faith of kings, the faith of leaders, the faith of great priests, the faith of creeds, and those that follow such, and the faith of all slaves and freemen, high and low. ✽

Verse 19. John saw Antichrist (the beast), and the rulers of sin, and their followers, gathered together to do battle against Christ and His disciples.

Verse 20. And the beast was taken, and with him the false prophet. The Jesuit that raised his empire and deceived those that bore the name of Romans, and worshipped (followed) the image of the beast. Both these were cast, in the midst of their sin, into the battle-field for idolatry's sake. And the rest were extinguished by the truth of the Word of God which prevailed, and even the senseless and most flighty jested at their faith in the beast and his image.

CHAPTER XX.

FINAL JUDGMENT ON IDOLATRY.

AND John saw a minister of judgment come from CHAP. XX. Verse 1. religion, having the mission of breaking open and extinguishing idolatry on the earth.

He overturned, and laid hold of the dragon, or beast Verse 2. of idolatry, which is the devil, or Satan, and extinguished him for an era.

He cast him into oblivion, "and shut him up," Verse 3. extinguished him, and put a brand upon him, so that he should no longer hold dominion, or deceive the nations any more; yet, after a few years, it shall be attempted to be set up again. This shall cause war among the nations.

Judgments were executed upon the various kingdoms Verse 4. of the beast (the ten kingdoms), for the slaughter of the followers of the Word, who had never worshipped the beast, or his image, or received his name (Roman), but had been rewarded by God with everlasting life at His right hand.

But the rest of those who died were not taken to Verse 5. heaven to enjoy a reward until the first era had elapsed, that is, until the first resurrection of the just and the unjust.

Blessed and holy is he that hath part in the first Verse 6. resurrection—that is, he whom God has predetermined to take part in the first reward—and on whom the

CHAP. XX. second judgment shall have no power. They shall be apostles and disciples of Christ, and worshippers of God, and shall sit by His right hand for a *thousand years*.

Verse 7. After this has expired, another idolatry shall spring up, and shall erect itself to tempt mankind, and shall go out to deceive the nations of the old Roman Empire.

Verse 8. *Gog* and *Magog* shall gather the nations together, to do battle in innumerable hosts. *Gog* is *Russia*, and *Magog*, *Austria*; and out of the machinations and ambitious designs of the former, and its cruel and unscrupulous policy, as well as its bankrupt financial condition, are to spring the turmoil of the ten kingdoms.* "*Gomer* and all his bands" will assist in this important era. This is France and her armies. *Gomer* is king of *Dedan*. Russia has designs upon China and India (Circassia and

* They, the saints, shall take away his dominion to destroy it, to the end. The followers of the Word shall destroy the power of Rome, by withdrawing her *temporal* rule; the vices of her government so estranging the population of her several States, that the people will lend a ready ear to the educated and leading men, produced by intercourse with other nations. Thus, education and the Word being the sword of the word of His mouth, will, in the latter day, take away the dominion of Rome.

"The ten horns shall hate her (church), and make her desolate and naked, and shall eat her flesh, and burn her with fire." The ten kingdoms shall despise her, deprive her of her rule, by absorbing her temporal power among them; shall leave her without credit at home or abroad, as a church, and expose her fallacies to the derision of the nations; and by turning her own assumptions against her, destroy her by exposing her wickedness. Naples, Rome, and another State will, most likely, after some severe trials and excesses, be included in a separate government.

The Emperor of France will extend his influence and power at the expense of Austria and Sardinia, and by an alliance with Russia, who will, during the troubles and excesses of the European kingdoms, have a number of spies in each of those countries to further her ultimate designs in Europe. Nebuchadnezzar's image being, we contend, only *the monster idolatry of the nations*, connected as ONE IMAGE, standing on the earth, which is to be shattered to pieces, and blown to the winds by "the stone

Persia). She intends, through Japan to get at China, CHAP. XX. and through *Persia* at India; by fixing the *Turkish Empire*, to absorb it; and by obtaining ships from America, and a station in the Mediterranean, to regain the exclusive navigation of the Black Sea, and thus eventually to control Gomer (France), and all her armies, and England.

Gog, Russia, shall ascend, and come like a storm Verse 8.
(like a cloud) to cover the land, thou, and thine armies.*

not made with hands" (the Word). A recent expounder has made this image that of *empire*, and stated that in order that this prophecy may be fulfilled, it has become necessary to reconstruct the Roman Empire, which in the present aspect of the nations is an impossibility, and is not warranted by the *Scriptures*. Russia and France will together attack the supremacy of England, both by *sea* and *land*, if possible, in efforts in *Asia* and *Africa*. Russia will make great efforts to estrange *America* from England; and in Japan and China covertly oppose England. All these complications in Europe are to be produced to cover the renewed efforts of Russia to conquer the Turkish Empire. The great fight of Armageddon is the *blind fight* of this vial of the *idoltrous nations* with the *Lord of Hosts*, who fights with the *sword of His mouth*. *Germany* and *Austria* (Magog) will not be allied with England in this struggle—most likely she will be led by France and Russia against Italy, torn by intestine commotion, and will try to erect her own kingdom, while *France* will oppose *England* on the seas. "The young lions" of *England*, the colonies, will assist the mother-country by important help; but the trial of the next ten years will be the severest she has known. *The 11th chapter of Daniel* shows that England will oppose this by her armies, sent by sea against Russia and France in the East, and finally will call the Jews to occupy Egypt and the Holy Land, to assist her in preserving India.

May England happily increase her power, and humiliate herself before God by wiping out the stain of *idolatry*, the cause of the judgment with which she is threatened.

* *Proof that Russia (Gog) shall come into Turkey*:—"After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people against the mountains of Israel, which have been always waste: but it is brought forth out of the nations (Rome), and they shall dwell safely all of them."—Ezekiel xxxviii. 8.

Desolation of the Holy Land:—"The mountains of Israel shall be desolate, and none shall pass through."—Ezekiel xxxiii. 28.

CHAP. XX. He shall think to take the land of unwall'd villages* unawares; he shall think to be able to take spoil in the land, upon the desolate *ruins* that are *now* inhabited, that were collected out of the Roman Empire by the followers of Mahomet. The queen of Sheba, and king of Dedan, allies with the merchants of Tarshish, and the young lions† thereof, shall ask him if he is come to take a prey, and carry away silver and gold, &c.

In the first part of the chapter, God said "He would *turn him back*, and put hooks into his jaws"—which has been accomplished; but he is now, with one device or another, contriving for the final and relentive thrust into Europe, and embroilment of the nations.

Verse 9. And they (Gog, Magog, and Gomer, and all his bands,‡ are to meet in the plains of Asia) went up on the breadth of the earth, and compassed the land (dwellings) of the prophets about, and (Jerusalem) "the beloved city," and God destroyed them by storm and pestilence.

Verse 10. And the devil of idolatry, that instigated Gog and Magog to embroil the nations, was destroyed for ever by that awful exhibition of God's power, as the beast and the false prophet were.§

Verse 11. And John *saw* Christ's throne of purity, and He Himself sat on it *as* the Father, and final *Judge* of all things. Sin and religion both fled, and there was no place for them.

Verse 12. The dead that had died in the Lord were raised. The book of transgressions was opened with the book of

* Turkey.

† England.

‡ France has the "army of Italy," the "army of the Rhine," "of Lyons," "of Algiers," &c.

§ Ezekiel xxxix. 6.

life; and all men who had lived were judged equitably, CHAP. XX. according to their works.

And the deep gave up the dead, and death and Verse 13. the grave delivered up all bodies, who were judged according to their works.

And *death* and the grave were finally abolished.* Verse 14. This is the second death, or final oblivion.†

* "So when this *corruptible* shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is *written*: *Death* is swallowed up in victory."—St. Paul, 1 Cor. xv. 54.

† It is the Christian's belief, that at the second coming of Christ, and His *unmistakable* manifestation to the restored people of Palestine (the Jews), *sin* being no longer inevitable to man, the penalty of death will be remitted, and a more visible transition substituted.

CHAPTER XXI.

A NEW RELIGION, AND A NEW SIN.

CHAPTER XXI. JOHN saw a new religion and a new sin; for the first

Verse 1. religion and the first sin were passed away, and there was no more sea (Rome).

Verse 2. And John saw the holy city (the Gospel), the new Jerusalem, coming down from God, out of religion, prepared as a bride adorned for her husband.

Verse 3. And I heard a great uproar (a voice) out of religion, saying, Behold the tabernacle, the church of God, is with men, and He will dwell with them, and they shall be His people; and God Himself shall be with them, and be their Providence.

The judgments of God showed themselves in the religious events that proclaimed the true Word of God with men.

Verse 4. And He will bear with their faults and they shall be His children, His Holy Spirit shall remain with them, and His true worship reign for ever. Grief and sin shall cease; judgment and punishment are ended, for the old desires had passed away, and Christ, that reigned in the hearts of men, said, Behold, I have renovated the world; and further, He said unto me, Write, for these things shall surely be seen in my Word.

Verse 6. I am the first and the last. Jehovah said it is finished. I am the beginning and the end. The Gospel gives to

him that desires it the citizenship of heaven, the freedom of God's church. CHAPTER
XXI.

He that perseveres shall obtain the necessary virtues. Verse 7.
I will be his help, and he shall be my kin; but the doubting, disbelieving, sinful, and slandering, those longing after vanities, the boaster, the idolator, the deceiver, shall be dismissed to a place of destruction and pain, which is with those who shall inherit the second oblivion.

John saw one of the seven angels who had the seven last judgments; and he called him to look at the church of the Word. Verse 9.

He was transported in imagination to a great and lofty government, and shown that great church; the Word bringing the true religion from God to man. Verse 10.

Having the glory of Jehovah, her light was like a jewel before the world. Verse 11.

John was carried in chains to Patmos, where he saw this vision, having the radiance of might; and her spirit was purity itself, like as a mild and loving friend, whose bosom is ever open.

But those treasures were enclosed, and were called a fold, where twelve teachers, blest of God, ministered, each proclaiming the Gospel of His Word; and through one of these must all enter, who would dwell with Him in righteousness and faith. These Gospels are never to be without His ministers. Christ's fold encircles the whole world, east, west, north and south; and the superstructure of the fold is based on the followers of Christ, and God said He would weigh man in the balance of His judgment in all ages. God's institution is even-handed justice, uprightness, without seeming, to do unto others as they would do unto you; and Jehovah

CHAPTER XXI. expects increase an hundredfold at His coming; all things in the height, length, and breadth, to be equal.

Verse 18. The building of a Christian's hopes are thoughts and joys bright as jasper, while the goal itself is pure and spotless as virgin gold, and lucid as the crystal streams or their bubbling founts.

Verse 19. The foundation of a Christian's hopes are based on the loftiest virtues; the first is the worship of a great and merciful Creator, and a steady dependance on His mercy and loving-kindness; the second is the burning desire to excel in good deeds; the third, the firm belief in the redemption of all men by the fulfilment of the covenant of the atonement; the fourth, the realization of prophecy; the fifth, the shining light before the throne; the sixth, even justice before the world; the seventh, conscious principle; the eighth, domestic virtues; the ninth, kindred affections; the tenth, benevolence; the eleventh, cheerful gratitude; the twelfth and *last*, humility.

Verse 21. And the twelve portals of religion are the twelve apostles, Christ Himself being the door.

And every one of these was commissioned from God. The way of holiness is purity, and singleness of purpose; and there is no structure of priests, no hierarchy therein, for the great Jehovah and His Son are the church, and its High Priest unto salvation.

Verse 23. And the church on earth had no need of a head, nor of a reflective light, for the Spirit of its Creator shines in it, and Christ is its guiding star.

Verse 24. And multitudes of sinners that are saved shall rejoice in it, and the great ones of sin, by their fears, shall acknowledge its truth.

CHAPTER XXII.

THE COURSE OF THE PEOPLE OF GOD.

THE river of the water of life is the way of the just, CHAPTER
XXII.
which is pure, and free from taint; and the power to Verse 1.
follow this is from God alone.

In the midst of *this life* are the standing truths of the Verse 2.
Gospel, which was established by the different records,
or gospels, of the twelve apostles, which made proselytes
constantly; and the truths of which converted the
peoples.

There shall be no more temptation to crime;* but Verse 3.
the *whole earth* shall believe in God and His Son, and
the voice of His disciples shall be heard among them.

And all people shall see His glory, and the impress Verse 4.
of His might on all men.

For Jehovah shall give them knowledge, and the Verse 6.
angel, whose sayings are just and true, said these things;
and He who commissioned the prophets of old has sent
me, John, to show His followers the events that must
shortly fulfil His Word.

Look out, judgment cometh quickly; and he only is Verse 7.
secure who keepeth the commandments of the Word.

I, John, saw and heard these things and records; and Verse 8.
I was so bewildered, that I fell down to pray at the

* There shall be no darkness; they shall need no priest expounder,
neither the light of "the Pope," for the Lord Himself giveth them grace,
and His light shall beam for ever.

CHAPTER XXII. feet of the minister who showed them to me (Christ), when I was rebuked. (John the Divine did not see Christ in the flesh.)

- Verse 9.** And He said unto me, See thou *do it* not, for I am thy *fellow-servant*, and of thy brethren, the apostles, and of them which keep the words of this book—*worship God*.
- Verse 10.** And He saith unto me, Seal not the *words* of the Scripture of this book, for the time is at hand; he that is unjust, let him be unjust still; and he that is idolatrous, let him be idolatrous still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.
- Verse 12.** And behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am the first and the last, the beginning and the end.
- Verse 14.** Blessed are they that do His commandments, that they may have right to the fruit of the Gospel, the tree of life, and may enter in, through Christ and His apostles, at the gate into the fold.
- Verse 15.** For without are stoics, deceivers, murderers, and idolators; and whosoever *loveth and maketh a lie*.
- Verse 16.** I, Jesus, have sent my minister to testify these things in the churches. I am the root and the son of David, and the bright morning-star.
- Verse 17.** And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the (water of life) Word freely.
- Verse 18.** For I testify unto man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book.
- Verse 19.** And if any man shall take away from the words of

the book of this prophecy, God shall take away his part CHAPTER
XXII.
out of the book of life, and out of the holy city, and
from the things that are written in this book.

He that testifieth these things saith, Surely I come Verse 20.
quickly. Amen. Even so, come, Lord Jesus.

The grace of our Lord Jesus be with you all. Amen. Verse 21.

CONCLUDING REMARKS.

One of the most singular events of this period is the war announced as between the Emperor of Morocco and the Queen of Spain. After the Huns, the Goths, and Visigoths, and Vandals had, by their continued struggles, broken up the Roman Empire, and divided it into several independent kingdoms, besides plunging it from a high state of civilization into an abyss of darkness, the Moors of Africa excelled in many of the arts of civilized life. The hordes of barbarians had so extinguished the learning, refinement, and luxury of the old Roman Empire, that pervaded the whole of Europe, that Constantinople, an isolated extremity of the boundary, and the Moors of Africa, were the depositories of the remains of the universal enlightenment of the Empire.

This hardy and arrogant race were in a far higher state of civilization than the Goths of Spain, or the Franks; and, shortly after the seventh century, formed the resolution of carrying the creed of Mahomet throughout Europe, from west to east, to Palestine and Asia Minor, and thence return through the Eastern Rome, by Egypt and Syria, carrying the flag of the prophet victoriously; but this was *abandoned*.* The Moors crossed the Pyrenees, and penetrated into the territory

* This was not an event revealed to us.

of the Franks, where they were defeated with great slaughter; but, through their numbers and power, they took Spain from the Goths and Visigoths, and converted it into a Moorish State, with the religion of Mahomet; the old Gothic chieftains retreating to the mountains of the Asturias. From this asylum they gradually increased in number and power, until, in the course of 700 years, their descendants recovered their kingdom: this was about the year 1590. The soldiers of Spain succeeded in conquering the Moors of Africa, settled in kingdoms in Spain, and at last finally expelled them.

In process of time, the kingdom of Spain reviving in power, under Charles V. and Ferdinand V., attacked the Moorish Empire in Africa, and crossing the Straits of Gibraltar, annexed the portion of the *Riff* coast of Morocco. The Moors dwindled into pirates and robbers, and their sovereignty became effete; while Spain and the Algarves threatened Europe, and sent their armies to the crusades against the Moslems of Syria and Palestine. Spain, in its greatest days, has never been able to extinguish the Moors; and Portugal has more than once attempted the conquest with the loss of one of its princes.

It is equally remarkable that the Moorish kingdoms of Africa possessed the power of *resistance*, and yet not the spirit of *conquest* or *progress*; being alike dried up, or paralysed, with the Mahomedan sultanies of Asia. They have existed for centuries as pirates, and exacting ransom for captives, had become rich by this nefarious skill. They have now lost all their political organisation. Morocco is styled an empire, and its ruler an emperor; but his people are so perfectly uncontrolled, and the governing class so ignorant, that one of our

daily press ranks it with the Indian States of North America in regard to its power.

At the present period, Spain possesses some of the ancient territory of the Riff coast, near the Straits of Gibraltar, and since the troubles of Italy have begun, the Moors appear to be actuated by daring excitement, or, considering their power, a species of madness. They have pillaged English ships, and insulted the Prussian flag, for which they have been chastised; they have also attacked the French, and now they have assaulted the Spanish garrison on their possessions. The formidable preparations of the Spanish nation make us readily believe that this part of the Roman Empire is excited to the conquest of the Moorish kingdoms. For a quarter of a century, Spain has been torn with civil war and intestine broils, and now she seems suddenly to wish to distinguish herself among the nations, by victories over the infidel and the pirate, and that the banners of Old Castile may finally supplant the Moorish *crescent*. The other troubles and panics that trouble us at this period are, that France seems desirous, by her acts, to disengage herself from our alliance; and by intriguing in every direction, to obtain her desires *openly or covertly, directly or indirectly*; this is the real *peace* policy of Napoleon. The cause of the present panics and embarrassment of nations is not because he is one of the greatest of monarchs, but because he has obtained his present position by *intrigue*, and because he is the master of 600,000 soldiers, whose energies he is able to *lead* by the same invisible *agency*; and *no one* nation, or individual, can trust to his *avowed* intentions. Napoleon is trying to engage himself with another not very friendly nation, and to withdraw from co-operation

in China, unless we consent to his views on Italy, where, by his agents, he is intriguing to prepare that land for the undisturbed development of his **SECRET PLANS**. A war-panic has obtained full sway in Great Britain, and in her colonies, because every State seems disposed to take their own part in the troublous events of our times. America is agitated and progressive, Canada excited, India rebellious, the Punjaub in arms, Russia and Persia unsettled, China likely to be overwhelmed by the armies of Europe, Germany far from satisfied; heads allied to sovereign States are looking for crowns, and wandering dissatisfied, while exiled and deposed rulers are seeking their forfeited seats again. Can it be wondered at that England, whose possessions lie in every quarter of the globe, who has the *canker of Romanism and the Jesuits* in her body politic, should be arming, while the great mass of her population are, as well as their *pastors* will *let them* be, in favour of the Word, clogged as it is with sectional interpretations, instead of maintaining that *consistent simplicity* with which its Divine Author endowed it? We have Episcopalians, *Baptists*, *Wesleyans*, Calvinistic Methodists, Swedeborgians, Unitarians, Quakers, Mormons, Evangelists, Irvingites, Independents, &c., each claiming some peculiar dogma, or exclusive interpretation, to account for their Pharisaical assumption of religious purity over other men; forgetting or omitting to notice that this very assumption (so falsely have they been led) is in direct *opposition* to the Christian doctrine—"Be ye brethren, loving one another, as I have loved you."

THE END.

THE GLOSSARY.

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|---|--|
| <p> Abaddon—Destroyer
 Abomination of desolation—idolatry
 Abominations of the earth—idolatries of sin
 Admiration—astonishment
 Adultery—apostacy
 Air—faith
 Alleluia—praise
 Altar—corrupted church
 Anger in nations—religious wars
 Angry—turbulent
 An island—a convent, &c.
 Antichrist—the Pope
 Apollyon—the Destroyer, <i>idolatry</i>, for which all nations have been destroyed—Satan
 Ark of testimony—record of gospel
 Armageddon—the place of destruction, the seat or city of idolatry
 Authority—dominion, rule

 Babylon—Rome
 Beast of idolatry—dragon, emperor
 Beasts (Four)—idolatrous empires of <i>Assyria, Persia, Greece</i>, and <i>Rome</i>
 Beasts—idols
 Beast (the)—the emperor of Pagan Rome
 Bed—a resting-place
 Before and behind—heaven and earth
 Belly—sensual mind
 Black horse—famine
 Blasphemed—prostituted
 Blasphemy—idolatrous worship
 Blessed—<i>saved</i>
 Blind—ignorant of God
 Blood-shedding—slaughter </p> | <p> Blood—war
 Book of life—the Word
 Book (the)—the Gospel
 Bottomless pit—the mazes of idolatry
 Breastplate of iron—protection of truth
 Brethren—fellow-disciples
 Bridegroom—Christ
 Bride (the)—church of Christ
 Brimstone—continued desecration, yellow (colour)
 Burden—discipline of faith
 Burning—desolation
 Burnt up—slain by pestilence

 Candle—heresy
 Candlestick—church
 Censer—cause of homage
 Censer (golden)—kingly right
 Chariots—hierarchy
 Children—disciples
 Cinnamon—preservation from evil
 Cities of the nations—the Turkish States, as well as the cities of Broussa and Constantinople
 Clothed with <i>the sun</i>—decorated by <i>a Pope</i>
 Cloud—power
 Cold—insensible
 Come upon thee—God's visitation
 Company in ships—hierarchy in Catholic orders
 Conquering—convincing
 Conquer (to)—convert
 Contention of altar—persecution
 Covenant of God—promise of salvation </p> |
|---|--|

- Covenant rainbow—God's protection
 Crescent—third part of the earth's dominion; third part of the moon, or globe
 Crown of gold—reward of faith
 Crown—reward
 Darkened—blinded, (and) in sin
 Darkness of sun, &c.—ignorance and idolatry of Popedom
 Daylight—light of the Word
 Day—prophetic time, twelve years
 Day (a)—century, an era, a space
 Dead bodies—lukewarm disciples
 Dead—insensible, lost in sin, guilty
 Dead man—unbeliever
 Death—oblivion
 Death, first—insensibility to religion
 Death, second—eternal banishment from God
 Deception—mystery
 Depths of Satan—inventions of idolators
 Desire to die—sink into obscurity
 Desolation—idolatry
 Destroyed—corrupted
 Destruction—confusion
 Devil—Satan
 Died—extinct
 Dragon's mouth—Roman senate
 Dragon (the)—pagan empire
 Dragon—worshipper of the Devil
 Door (of fold)—Christ
 Door of heaven—Christ
 Door (to stand at the)—to be on the watch
 Dried up—deprived of desire of conquest
 Dwelleth—reckoneth
 Ear—desire to learn
 Earth (cast unto the)—fixed in sin
 Earth opened her mouth—sin promulgated a law to entrap
 Earthquake—invasion
 Earthquake—overthrow of a state, commotion among nations
 Earth—sin
 Elders—prophets, patriarchs, prophets of old
 Euphrates river—Turkish nation
 Eyes—spirit of worship
 Eyes—worship of strange gods
 Face of the serpent—sight of the idolator
 Faith—devotion
 Falling away—apostacy
 False prophet—a deceiver
 Famine—desolation in religion
 Father (the)—Jehovah
 Fault—blemish in faith
 Fine flour—true devotion, firm faith
 Fire mingled with blood—idolatrous war
 Fire of contention—religious disputes
 Fire of the altar—idolatrous worship, false teaching
 Fire, red—(colour)
 Fire—wickedness, the destruction of idolatry
 First love—original faith
 Fishes—deluded sinners in Romish heresy
 Fly unto the wilderness—escape to the outlying provinces of the empire
 Foreheads—minds, hearts
 Fountains of water—sources of nations
 Four beasts—Four idolatrous empires—Egypt and Assyria (lion), Medes and Persians (calf), Greece and Macedon (Jupiter), Rome (*Eagle*)
 Four sore judgments of Ezekiel :—
 1. The sword
 2. The famine
 3. The noisome beast
 4. Pestilence
 Fourth empire—Rome
 Fourth part of the earth—Roman empire
 Frankincense—ceremonies
 Frogs—ships
 Garment—faith
 Garments—dominions, possessions
 Gentiles—idolators
 Given—ordained

- Glass (sea of)—Hebrew nation
 Glory—greatness
 God—Jehovah
 God's temple—the heavens
 God's throne—true faith on earth ;
 Jerusalem
 Golden altar—kingly church
 Golden candlestick — approved
 church
 Golden censer—crown of faith
 Golden crowns—heavenly reward
 Golden girdle—kingly symbol
 Gold—glory
 Gold tried in the fire—heavenly
 grace
 Grass of the earth—germ of sin
 Great city—great creed
 Great city—magnificent church
 Great furnace—ponderous idolatry
 Green grass—recent converts
 Green thing—recent miracle

 Hail—judgment
 Hail mixed with fire—pestilence
 and war on idolatry
 Hate—proscription
 Heads—provinces, kingdoms
 Heaven—religion of the Word, true
 religion
 Heavens—churches of Christ
 He that is holy—Christ Jesus
 Hills—small governments
 Hold fast—endure
 Holy city—God's creed, the Word
 Honey—peace
 Honour—praise
 Horn—power, ecclesiastical power,
 spiritual power
 Horns (two)—spiritual and temporal
 powers
 Horses—Jesuits
 Hot—eager
 Hour (an) (prophet's time)—one
 year
 Hour of temptation—time of trial
 Hour—a day, *opportunity*
 Humility—sackcloth, repentance
 Hunt (to)—destroy

 Image of Beast
 Image (the mouth of the)—the decrees
 of Antichrist, the Pope's " bulls "
- Incense—prayers, praise
 Increased with goods—full of grace
 Indignation—infamy, blasphemy
 Inhabiters of earth—plotters in sin,
 Jesuits
 Inhabiters of the sea — pontiffs,
 churchmen of Rome

 Jacinth—blue (colour)
 Jerusalem—city, fold of Christ
 Jesus—*Saviour*
 Jews—Christ's disciples
 Judged—punished
 Judgments—justice, equity

 Key of David—word of prophecy in
 the Bible
 Key of hell—idolatrous worship in
 God's name
 Kill—extinguish
 Kingdoms of this world—idolatrous
 kingdoms
 King—ruler
 Kings of the earth—are the ten
 kings of Rome's dominion
 Kings of the East—princes of Judah
 Kings of the whole world—rulers of
 every nation on the globe

 Lamb of God—Son of God
 Lamb—the sacrifice for Israel and
 the world, the sacrifice of the
 Lamb, the daily sacrifice,—
 Exodus xii. 11
 Lamp—false *light*
 Lamp of God—Holy Spirit
 Leopard—idolatrous power or go-
 vernment, symbol of Gaul
 Life—breathing, holiness
 Lightnings — revolutions, sudden
 events
 Locusts — devouring infidels (the
 (Saracens)
 Lord's house—God's Word
 Lukewarm—apathetic

 Make war—cause destruction, to
 persecute
 Man child—infant Saviour
 Man of sin—the Pope
 Mark—circumcision, cross, agnus
 Dei, Papist, &c.

- Men—priests
 Merchandise of precious things—dealers in God's promises
 Merchants of earth—traffickers in sin
 Messiah—commissioned
 Michael—Christ
 Mingled—incorporated
 Ministers—apostles
 Miserable—doubtful
 Month—prophetic time, twenty-eight years
 Months (forty-two)—1260 years
 Moon—empire of world, dominion of the earth, symbol of Rome
 Morning star—bright intellect (knowledge)
 Mountain—government
 Mountain on fire—wicked government
 Mourning—grief
 Mouth—entrance
 Mystery—covenant
 Mystery—doubt
 Naked—unprotected by faith
 Name of God—Jehovah
 Nations are angry—creeds are excited
 Nations—creeds, communities
 Nation—sect, religious brotherhood
 New Jerusalem—Christ's universal kingdom
 New name—Christian
 New song—the Gospel or Testament
 No one shall shut—no one shall prevent God
 Number of beast—DCLXVI (666).
 Odours—God's praises, great names
 Oil—cure of sin
 Ointments—saving thoughts, penances
 Old song—the prophets or the Bible
 Olive trees—Moses and Christ
 Opened—slain
 Overcome—oppress
 Pale horse—pestilence
 Palms—peace
 Paps—breasts
 Patience—hope, sufferings
 Perdition—worship of idols
 Persecuted—imitated
 Pillars of fire—idolatrous supporters
 Pillar—upright standard
 Plagues—judgments
 Poor—without grace
 Power over nations—eloquence
 Power—rule, dominion, titles
 Prophecy—to preach, parables, mysteries
 Prophet—apostle
 Prophetess—female disciple
 Prophets—elders
 Purple—robes of empire
 Queen of churches—"first of the Word"
 Reckoneth—remembereth
 Red dragon—bloody idolator
 Redemption—elevation to God
 Red horse—bloody rule
 Reigned—sealed, decreed
 Remnant of her seed—(the last of the followers of the Word)
 Replied—resounded
 Reward—glory
 Rich men—presuming priests
 Rich—pious
 River—sect of a nation, a province
 Robes (dirty)—vicious
 Robes (white)—virtue
 Rod like a reed—truth like a measure
 Rod of iron—standard of truth
 Ruling power—third part
 Sackcloth—humility
 Sailors—sectarians, monks, &c.
 Saints—martyrs
 Sand of the sea—dregs of people of Rome
 Satan—opponent
 Saying—showing
 Scarlet—pomps
 Scorpions' mouths—cannon
 Scorpions' tails—invading armies
 Sealed—convinced
 Seal—event
 Sea—metropolis of the world, *Rome*
 Sea of glass—the Jewish nation
 Sea shore—suburbs of Rome

- Seat—throne
 Second death—second extinction
 Serpent's mouth—decrees of Rome
 Servants—disciples
 Seven stars—seven deacons or bishops
 Seventh angel—Christ
 Shame—sin, weakness
 Sharp sword—cutting sarcasm
 Sheep—believers, faithful followers of idolatry
 Shipmaster—cardinal, bishop, &c.
 Ships in the sea—leaders in Rome
 Ships—sects, heresies
 Shut—closed against conviction
 Silence—peace
 Slain upon earth—killed in sin
 Slaves—missionaries
 Smoke—ignorance, darkness
 Song (new)—the Word
 Song (old)—the Bible
 Souls of men—disputants, prayers for the dead
 Sound—announcement
 Spirit—holiness, the Word
 Spirits of devils—secret treaties
 Spirits of God—attributes of piety
 Spiritual sanctuary—Christ's body
 Star from heaven—luminary in religion
 Star—leader, priest, prince, king, &c.
 Stars of heaven—prophets of religion
 Stone—cause of quarrel
 Strength—trust in God, hope
 Sun—Antichrist, Pope
 Swallowed up (the flood)—consumed the people
 Sword—sting
 Synagogue—church
 Tail—retinue, followers
 Teeth—arms
 Temple of God—book of life (St. John ii. 21; 1 Cor. iii. 17.)
 Testimony—faith
 The great day of God Almighty—the great day of the second manifestation to the Jews, and final extinction of idolatry
 "The temple of religion"—the land of Christ's sufferings
 Thief (â)—a surprise
 Third part of creatures in the sea—(rulers in Rome)
 Third part of earth—Saracen Empire
 Third part of mankind—rule of the crescent
 Third part of moon—ruling powers of Rome
 Third part of rivers (East)—Eastern nations under Roman rule
 Third part of the stars of heaven—ruling part of saints in religion, record in the Bible
 Throne of God—believer's heart
 Throne (the)—the temple of God in Jerusalem
 Thunder—angry denunciation; denunciation by God
 Thunderings—earthquakes
 Time (half a)—the dominion of Antichrist, the latter day
 Time of the end—time of the second manifestation of Christ in Jerusalem
 Time—one day, Ezek. iv. 6, the dynasty of the Roman (entire) empire
 Times—the duration of the Eastern and Western empires
 Tongue—false theory
 Tormented—persecuted, judged
 To walk naked—to go without the armour of faith
 Traffickers—tricksters, deceivers
 Tree of life—prospect of immortality
 Trees—institution
 Tribulation—persecution, sorrow
 Trumpet—great judgment
 Trumpet's sound—advent of judgment
 Vessels of brass—daring assertions
 ——— iron—stern virtue
 ——— ivory—pretended purity
 ——— marble—repentance
 ——— precious wood—hypocrisy
 Vial—event
 Voice of bridegroom—calling of Christ
 Voice—prophetic denunciation
 Voices in heaven—religious wars
 Voices—rebellions, tumults

- Wars—blood
 Water as a flood—national hate
 excited
 Week—prophetic time, seven
 years
 Wheat—good doctrine, religious
 truths
 White horse—purity of rule
 White—purity
 White raiment—pure thoughts
 White stone—pure name
 Whore—idolatrous church
 Wilderness—mountainous land
 Wind—plague
 Winds of the earth (the four)—the
 four sore judgments
 Wine—spirituous advice, spirit of
 religion
 Wings of a great eagle—outlying
 provinces of the Roman empire
 Wisdom—faith
 Witnesses (the two)—Moses and
 Christ
 Woes—great sin
 Woes—three :—
 1. Disobedience of the fall
 2. Rejection of Christ
 3. Relapse into sin, or rejection of
 Christ
 Woman—church
 Wonder in heaven—miracle in
 religion
 Wonder—miracle, surprise
 Word (the)—the Gospel
 Wormwood—bitter foe,—Mahomet
 Worship—obedience
 Wounded to death—extinguished
 Wrath—vengeance
 Wretched—hopeless
 Year of prophetic time (a)—360
 years

